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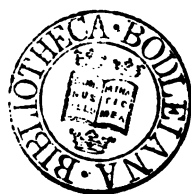


A  
TREATISE  
ON  
THE GREEK VERB;

WITH REFERENCE TO  
THE EVOLUTION OF IT FROM PRIMARY  
ELEMENTS,  
THE CAUSES OF ITS AMPLIFICATION,  
AND  
THE PROPER POWER OF ITS VARIOUS FORMS.

BY L. JUNIUS.

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## PREFACE.

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WHETHER the Theory here advanced be the true Theory of the Greek Verb or not, there appear to be a unity and a completeness in it, which will claim the attention of scholars who have any taste for the investigation of such subjects.

It unfolds itself with ease and simplicity; and is far enough carried out to show that there can be no difficulty in applying it to all forms and modifications of the Verb, with very few cases of exception. No one Verb, indeed, will be found to lie over the whole system; but the whole of almost every Verb will be sustained by it; anomalies being comparatively rare, whether in form or peculiar meaning and use.

It is no mere love of theorising which has led to this production: the observance of facts and materials, with their affinities, accounts for the whole of it.

Of course it will have its opposed opinions. The Author takes his stand, it is true, upon ground now generally settled, namely, that short and simple forms are the roots or originals of the rest: yet, when he produces arrangements, and gives explanations of causes and effects, which have not been given before, he cannot expect them to be generally received, even though they be true, without severe and long criticism. He has weighed them, however, for twenty years since the main body of the work was written, other things being gradually



added ; and he thinks that they will mostly survive the ordeal, and prove themselves more and more to be sound and valid, the more they are severely investigated.

Some writers, not of the largest minds, may forthwith condemn the opinions here advanced ; and some may adopt them without acknowledgement : but others, whose really great learning and reputation permit them to afford to be generous to one soliciting their regard, will give them a fair consideration, and vindicate main truths, even though errors also, of minor character, may appear amongst them.

Relying upon this, and having little leisure for literary contentions amidst more important occupations, the Author presents his work to Grecian scholars without further anxiety on the one hand, and (as he hopes) without presumption on the other.

It is unimportant to say wherefore he determines to *assume* a name, or why it should be

JUNIUS.

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ERRATA.

Page 8. line	2.	for " Imperfectum "	read " Perfectum. "
15. ...	3.	from bottom, for " xxi. note k "	read " xxii. note b. "
22. ...	8. ...	...	dele the comma after <i>δεδίμην</i> .
44. ...	3. ...	...	for " note d " read " note i. "
48. ...	11. ...	...	for " ויבלו " read " וילכו. "
50. ...	11. ...	...	for " פִּידֶק " read " פִּידֶק. "
			for " פֶּל " read " פֶּל. "
	13. ...	...	for " בִּי " read " בִּי. "
65. ...	6. ...	...	for " lxxx. " read " lxxxii. "
68. ...	15. ...	...	for " xxxi. " read " xxxiii. "

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THE  
EVOLUTION  
OF  
THE GREEK VERB.

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I. IN order to understand the Greek Verb, with respect to the proper evolution of it, the *names*, which the various tenses or forms now bear, should be entirely put out of mind. The same must be said respecting the derivations of them from one another, as given by the ancient grammarians; the anomalies are so frequent.

For many obvious remarks, in themselves of little moment, but, as parts of a system, important, I ask the candour of the learned reader; and as to the new assumptions which I make, I hope that they will either be so fairly self-evident, or so supported by simple and clear proof, that the system propounded will generally commend itself to the understanding with the unassuming force of truth and nature.

If we glance over all the forms of a Greek Verb at one general view, it is obvious to suppose, or to assume, that the most simple forms are the earliest, and that the others have arisen out of them. It will be granted as a general, though not as a universal, theory, that the tendency of *design*, in generating or multiplying distinctive verbal signs, is to lengthen words<sup>a</sup>; though the tendency of *common use*, without any design of making new forms, is to shorten them.<sup>b</sup> But since there are other differences between verbal forms having similar power,

<sup>a</sup> As ἔτυπον, or τύπτομαι, from τύπτω.

<sup>b</sup> e. g. Second persons singular, and third persons plural, in passive verbs.

besides those occasioned by contractions or abbreviations, and since those differences are evidently too great to be undesigned, (and design must be allowed to have generated the longer from the shorter, and not the shorter from the longer,) there appears nothing, *à priori*, erroneous in the assumption, that the shorter forms, generally speaking, contain the ancient rudiments of the verb.

A selection of short cognate forms is soon made, beautiful for its completeness, and for its near coincidence with ancient verbal systems in other languages, the Hebrew in particular.

II. Take, for instance, the following: — ΤΥΠΕ, ΤΥΠΩ, ΤΥΠΩΝ, and \*ΕΤΤΙΗΝ or \*ΕΤΤΙΩΝ. These FORMS (I do not say *words*, but FORMS,) we find all in the ACTIVE voice, or species, and in what are called the imperative and indicative moods.<sup>c</sup> The subjunctive τύπω, and τύποιμι, as also τύπειν, I pass by at present, as not being so purely elementary as the others.

We have then another set, or Order of Forms, somewhat longer, very naturally derivable from these: as ΤΥΠΕΕ –Η, ΤΤΗΕ'Ω –Ω, ΤΤΗΕ'ΩΝ –ΩΝ, \*ΕΤΤ'ΗΕΕΝ –ΗΝ, or \*ΕΤΤ'ΗΕΩΝ –ΩΝ. These also are all found in Active use; even the form in ην.<sup>d</sup> Their places will be noticed hereafter. They have also their cognate forms subjunctive, &c.

A third set of Active Forms, in three branches, we find in such words as Τύπτω and τύψω; Τύπτων, τύψων, and τύψας; \*Ετυπτον and έτυψα; contracted from τυπέτω, τυπέσω, τυπέτων, τυπέσων, τυπέσας, έτύπετον, έτύπεσα: and these have a natural derivation from the foregoing order, Τυπέω, Τυπέων, &c., by the insertion of an emphatic letter, τ or σ. There are also cognate forms subjunctive, &c. belonging to this order, as well as the other two.<sup>e</sup>

<sup>c</sup> The corresponding HEBREW Forms are as follows:

קָם Infin. and Imper.  
 קָם Future, or Propensitive.  
 פֹּסֵם Present Participle.  
 קָם Preter, or Perfect.

And these are *all* the temporal forms which the Hebrew verb possesses; and with which, of course, all the requisite functions of a verb are accurately and intelligibly performed. קָם, be it remembered, is present: and all the species taken together produce no greater number of *temporal* forms than these.

<sup>d</sup> Obs.: ξφην, ξθην.

<sup>e</sup> MATTHIÆ, in treating "Of the Characteristic of the Tenses," thus expresses himself as to radical and derivative forms: — "Generally speaking," he says, "the primitive forms of the Greek verbs are probably very simple, only monosyllables and dissyllables; and consisting at most of four letters. At a very early period of the language, however, the propensity to lengthen

These three sets of forms we shall take and deal with alone for a while: but the way must first be cleared by the following remarks:—

It will be observed that I admit a collateral or concomitant view of the *Reduplicate* Forms, *Τέτυπα*, &c. I am of the opinion

the form of the present appeared, either in changing the short vowel of the radical syllable into the long one, or by inserting a consonant, or taking a double consonant instead of a simple one; e. g. *φράζω*, *βλάπτω*, *ἔπτω*, for *φράδω*, *βλάδω*, *ἔπω*, or by lengthening the termination *ω* into *ωω*, *εω*, *οω*, *εινω*, *ανω*, &c. Sometimes, by prefixing a syllable, *διδάσκω* from *δίδω*, *δαίω*; and frequently by combining several modes of this extension. Thus, from *λάδω*, *λήθω* (hence *λήθομαι*), *λάμβω* (hence Ion. *ἐλάμβον*), and *λαμβάνω*. Many of these new forms were used only in the present and imperfect, while the rest of the tenses were taken from the radical verb, and from verbs quite different, agreeing only in signification: as *φέρω*, fut. *οίσω*, perf. *ἔηνοχα*, aor. *ἤνεγκα* and *ἤνεγκον*. Such are properly the defective or anomalous verbs. Others, although their futures cannot be derived from the presents in use, yet agree with many others in the characteristic of the future, and in its relation to the present, and in the formation of the rest of the tenses; so that this agreement or analogy seems to constitute a rule. Thus, e. g. all verbs in *σσω* or *ζω*, which have in the fut. 1. *ξω*, in the aor. 2. have *γ*; again, in the aor. 2. *δ*, when the fut. 1. has *σ*. These, therefore, as well as the above-mentioned *βλάπτω*, *βλάπω*, *πράσσω*, *φράζω*, are assigned to the regular verbs.

“Such primitive, but obsolete verbs, however, must be assumed only when the formation of certain tenses cannot be otherwise explained, as is the case in the above-mentioned verbs, and some others, particularly those in *σσω* (*ττω*) and *ζω*. We should, for instance, misapply the observation if we derived such futures as *τύψω*, *φανῶ*, *κτενῶ*, *βαλῶ*; or aorists, as *ἐτάκην*, *ἔλιπον*, *ἔλαθον*; from obsolete forms *τίπω*, *φάνω*, *κτένω*, *βάλω*, *τάκω*, *λίπω*, *λάθω*; since *φανῶ*, *κτενῶ*, *βαλῶ* are derived according to the regular formation of verbs with *λ*, *μ*, *ν*, *ρ*. The future *τύψω* could have no other form, even if it came immediately from *τίπτω*, not *τίπω*; for the *τ* is always omitted before the *σ* in the future. The aorists *ἐτάκην*, *ἔλιπον*, *ἔλαθον* are formed according to the general rule, that the aor. 2., as it is called, always changes the radical syllable into a short one; and, where this is not practicable, abbreviates the form by another method; as in verbs in *μ*, imperf. *ἐτίθην*, aor. 2. *ἔθην*.” (Gr. Gr. 171.)

BUTTMANN has the following remarks bearing on the same subject:—

“1. In Greek, as in Latin, the *present* is considered as the *principal* tense: that is to say, the tense which serves for the formation of all the other tenses. This process is easy in most verbs, since on rejecting the *ω*, we find the root and characteristic of the verb, which are the basis on which all the other forms of the verb are built. 2. But in many verbs, that which remains, after rejecting the *ω* of the *present*, is not to be immediately taken for the pure root of the verb; for, on stripping other tenses of the same verb of their peculiar terminations and augments, we find a root left, which is more or less different from the root of the present; so that we must discriminate which form of root is the primitive one.

“3. This difference consists, in one part of these verbs, merely in the vowel, and chiefly in the alteration of the three short vowels, *ε*, *α*, *ο*. As there is nothing in simple vowels why one should be considered as the radical vowel rather than the other, the vowel of the present tense is, for uniformity's sake, considered as the radical vowel; as, for instance, in *τρέφω*, *ἐτρέφην*, *τέτροφα*; exactly like *cleave*, *clave*, *cloven*, in English. 4. But the root of the verb in the present tense is in many verbs of a lengthened and fuller form, partly through a long vowel or a diphthong, whilst the other tenses have a

of those, who hold that these forms are not to be considered as essential parts of the *simple* verb, but as constituting a distinct kind of verb in themselves; the force of which is to give the perfect action, passion, or condition of the simple verb, clothed with a possessive or perpetuative power: a fluxional power, it may be called, indicating the continuance of that action, &c., either in force or in effect. Such at least appears to be the *native* power of this kind of verb, however it may have been partially departed from. It adds to the integral meaning of the simple verb, but furnishes it with no additional *temporal* forms, as it has been assumed to do. In fact, it has the same system of temporal forms in itself, which the simple verb possesses without it, and no others. It is adverted to, therefore, in a way of collateral consideration, rather than as forming an essential additional part of those common ramifications of the verb, which I am endeavouring to investigate. The difference, in fact, by which it is distinguished from the system of the simple forms, is not of a temporal character, but conjugational, like that between Hithpael and Kal in Hebrew.

Again, it appears unnecessary to treat separately, and at length, of what are called Verbs in MI. All the forms which they exhibit are referable to the other system in Ω, except two,

short vowel; and partly through a greater number and variety of consonants: e. g. λείπω, ἔλιπον; τήκω, ἐτάκην; βάλλω, ἐβάλον; τύπτω, ἐτύπην; τάσσω, ἐτάγγην. There is even a considerable number of verbs, of which the present offers a still greater variety, and sometimes an additional syllable: as λαμβάνω, where the root is λαμβαν, whilst other tenses, ἔλαβον, λήψομαι, make the root λαβ, ληβ. This is the principle on which the present tense of a verb frequently appears in a fuller form than other tenses of the same verb.

"5. It is, no doubt, more natural and easier to adopt the simple root than the fundamental one: but as it would disturb the uniformity of the grammatical process, if the present of such verbs were derived from other tenses, grammarians have introduced the following theory.

"As there are verbs with double forms of the *present*, one simple and the other more full, for instance, λείπω and λιμπάνω, ἔδω and ἐσθίω, one of which generally is less used, or even obsolete, we assume for tenses not analogous with the *present* another disused verbal form, and give to it the form of a present tense for grammatical purposes: for instance, ἔλαβον is considered as coming from a disused present λάβω or λήβω." (See Larger Gr. Gr. § 92.)

The earlier investigations of HEMSTERHUY, VALCKNAER, and LENNEP (and SCHNEIDE), preceded by SCALIGER and VOSSIUS in similar etymological enquiries, have all had their theoretical superfluities, and their deficiencies as to accurate observation of facts: but they have also exhibited such acute and correct elucidation of their subject, in some points, as to deserve very much of the praise even of subsequent advances in it.

The general idea of all is, Simplicity the root of Luxuriancy; though some facts are unobserved by them, or passed by without being systematically disposed of in just accordance with that idea: as when ψαλῶ, for instance, νεμῶ, φανῶ, σπερῶ, τεμῶ, &c., are said to proceed from ψαλέσω, νεμέσω, φανέσω, σπερέσω, τεμέσω; the fact being just the contrary, if the identity of ψαλῶ with ψαλέω be considered: for ψαλέσω is from ψαλέω, as will be proved.

the present and the imperfect, as they are called, of the indicative mood. These two forms, whether belonging to simple verbs of this class, as  $\Phi\eta\mu\iota$ , or reduplicate, as  $\tau\acute{\iota}\theta\eta\mu\iota$ , are but *another exhibition*, probably dialectical, certainly very ancient, of the primary forms  $\tau\acute{\upsilon}\pi\omega$  or  $\tau\acute{\epsilon}\tau\upsilon\pi\alpha$ , and  $\epsilon\tau\upsilon\pi\epsilon\nu$  or  $\epsilon\tau\acute{\epsilon}\tau\upsilon\pi\epsilon\nu$ . The mere terminating of the first person singular in  $\mu\iota$ , and not in  $\omega^f$ , is the chief difference in the case of the former; for the retaining of  $\sigma\iota$  in the termination of the third person singular is found also in Verbs in  $\Omega^s$ : the vowels  $\eta$ ,  $\omega$ , or  $\upsilon$ , in the second and third persons form no *essential* difference from  $\epsilon\iota$ ; and the circumflex on the penultimate of the third person plural is not universal<sup>h</sup>, and seems to be anomalous. In the case of the latter, or preter, forms, the main difference is in the long vowels of the singular terminations, the other vowels corresponding with them in the plural being short; while it is usual that in such forms, in other verbs, they should all be equal.<sup>i</sup> Dual persons I overlook throughout, as not being a part of the original language. The *Æolians* are said never to have had them.<sup>k</sup>

<sup>f</sup> Probably a coalition of  $\sigma$  with the root, from  $\epsilon\gamma\delta$ ; as  $\epsilon\gamma\delta$  would originally be written. It seems, in the production of verbal forms, that sometimes the vowels  $\alpha$ ,  $\epsilon$ ,  $\sigma$ , when they are the final letters of true roots, are changed or absorbed in the combination with Pronominal affixes; and that sometimes  $\epsilon$  is assumed to the root (always when it ends with a consonant), and dealt with in the same way of change or coalition.

<sup>g</sup> See. II E. 5:

“Ὅστε μάλιστα

λαμπρὸν παμφαίησι λελουμένος Ὠκεανοῖς.

“The autumnal star, which most splendidly sheds abroad its light,” &c.

II. I. 323.:

‘Ὡς δ’ ὄρνις ἀπτήσι νεοσσόισι προφέρησι  
Μάστακ’, ἐπεὶ κε λάθῃσι.

“As a bird uses to bring food, when she can catch it, to her unfeathered young ones.”

Rather read,  $\pi\alpha\mu\phi\alpha\iota\eta\sigma\iota$  and  $\pi\rho\phi\acute{\epsilon}\rho\eta\sigma\iota$ , as BUTTMANN quotes the words. (Interm. Gram. § 106. obs. 10.) *Indicatives* they must needs be; the sense necessarily requiring it: and  $\tau\acute{\upsilon}\pi\eta$  is a regular *Æolic* form for  $\tau\acute{\upsilon}\pi\tau\epsilon\iota$ .

DAMM says of  $\pi\alpha\mu\phi\alpha\iota\eta\sigma\iota$ : — “Forma est Dorica, et in specie Rheginorum, ut  $\beta\alpha\rho\beta\iota\sigma\tau\alpha$  in  $\epsilon\iota$  efferant per  $\eta\sigma\iota$ , e. c. λέγει λέγῃσι, φέρει φερῃσι; etiam contracta in  $\epsilon\iota$ , ut  $\nu\omicron\epsilon\iota \nu\omicron\eta\sigma\iota$ . Dicitur is loquendi modus etiam δ’  $\iota\sigma\acute{\upsilon}\kappa\epsilon\iota\sigma$  quia poeta lyricus δ’  $\iota\sigma\acute{\upsilon}\kappa\omicron\varsigma$  hoc genere terminationis verborum delectatus est. Distinguenda ergo est hæc forma Dorica et  $\iota\sigma\acute{\upsilon}\kappa\epsilon\iota\alpha$  ab illa quando tertiæ personæ sing. conj. act. adjungitur syllaba  $\sigma\iota$ , e. c. λέγῃ λέγῃσι, ubi iota subscriptum locum habet.”

<sup>h</sup> Obs.  $\phi\alpha\sigma\iota$ , from  $\phi\eta\mu\iota$  or  $\phi\alpha\mu\iota$ .

<sup>i</sup> What is said hereafter respecting the length of the singular persons of the Propensive forms will tend to obviate the objection against the original connexion of  $\tau\acute{\iota}\theta\eta\mu\iota$  with  $\tau\acute{\epsilon}\tau\upsilon\pi\alpha$ , arising from the singular persons of the latter being short. Vide note<sup>g</sup>, page 8.

<sup>k</sup> See FOSTER on Accents, page 45. chap. 4., who quotes CORINTHUS.

III. The Forms, then, as before selected, together with the collateral Reduplicate Forms, may be arranged as follows, according to their Primary, Secondary, and Tertiary Orders.

		First Order.	Second.	Third.	
<b>ΤΙΠ, or ΤΠΙΕ,</b> is the Root, and the true simple Infinitive. So is <i>τετυκε</i> , of the Reduplicate Forms.	Imperative Forms.	<b>ΤΠΙΕ.</b>  <i>τετυκε.</i>	<i>τυπτεε, ει.</i>  <i>τετυκεε, ει.</i>	<i>τυπτε.</i> <hr/> <i>τυψον.</i> <i>τετυφε.</i>	1. 2. 3.
	Propensi- tives.	<b>ΤΠΙΩ.</b>  <i>τετυπα.</i>	<i>τυπτεω, ω.</i>  <i>τετυκεα.</i>	<i>τυπτω.</i> <hr/> <i>τυψω.</i> <hr/> <i>τετυφα.</i>	1. 2. 3.
	Participial Forms.	<b>ΤΠΙΩΝ.</b>  <i>τετυκως.</i>	<i>τυπτεων, ων.</i>  <i>τετυκεως.</i>	<i>τυπτων.</i> <hr/> <i>τυψων.</i> <hr/> <i>τυψας.</i> <i>τετυφως.</i>	1. 2. 3.
	Preters.	<b>ΕΤΠΙΕΝ,</b> or <b>ΕΤΠΙΟΝ.</b>  <i>ετετυκεν,</i> <hr/> <i>—ον.</i>	<i>ετυπτεεν, ην.</i> or <hr/> <i>—εον, ουν.</i> <i>ετετυκεεν, ειν.</i> <hr/> <i>—εον.</i> <hr/> <i>—εα.</i>	<hr/> <i>ετυπτον.</i> <hr/> <i>ετυψα.</i> <hr/> <i>ετετυφειν.</i>	1. 2. 3.
	Derived Infinitives.	<i>τυπτειν.</i>  <i>τετυκεναι.</i>	<i>τυπτεειν, ειν.</i>  <i>τετυπηναι.</i>	<i>τυπτειν.</i> <hr/> <i>τυψειν.</i> <hr/> <i>τυψαι.</i> <hr/> <i>τετυφειναι.</i>	1. 2. 3.

IV. Now here, the form (1.) **ΤΠΙΕ** is assumed as the root of the whole series. It is found in the imperative mood: and "this tense," observes Dr. VALPY, with a mixture of truth and error, "appears to be the root of the verb."—The roots, indeed, of every language appear most abundantly in its simple imperative forms; as, *Strike, Say*: but it is not as they are imperatives, but rather as they are INFINITIVES, so called, that they are to be considered in the character of roots. The whole host of infinitive terminations active<sup>1</sup>, with comparatively few

<sup>1</sup> This is not the place to give a Table of Infinitive Forms; but one is given at the end.

Roots will generally be discovered by clearing the Simple Infinitive of the terminations formed by *μεναι*, or portions of it; and equally by casting away the terminations from the Simple Imperatives.

Δδ appears from *δδμεναι*, Od. A. 317. and elsewhere: from *δδμεν*, Il. Δ. 379.

ε from *εμεναι*, Od. A. 385., to be, passim; from *εμεν*, Il. Δ. 299. 391. passim.

ι from *ιμεν*, Od. E. 479.

Θε appears from *θετω*, Od. A. 130; Δδ from *δδτω*. Θεs and Δδs, or θετι

exceptions, are now found in *-μεναι*, or its abbreviations. But before the habit of adding *μεναι* arose, which afterwards deviated into abbreviations, ΤΠΕ was doubtless the simple form of the infinitive; the original form. So in Hebrew, (of which we have older writing than of any other language, and therefore more traces of originality preserved,) the infinitive has retained the simple form, without any additional termination, and assimilates with the imperative.

ΤΠΕ, then, we assume to be the original simple INFINITIVE form, the verbal sign of an act in the abstract.

It may just be observed, by the way, that the derivative infinitive, now in common use, and connected with this primary order of forms, is thus deduced: *τυπέ-μεναι*, *τυπέμεν*, *τύπεεν*, *τύπειν*<sup>m</sup>, not *τυπεῖν*. The form *τύπειν* is evident in the word *λέγειν*, belonging to the simple primary verb *λέγω*. The word *τυπεῖν* itself is supplanted and obsolete. But *τυπεῖν* belongs *only* to the form *τυπέω*, ὦ. Φημι δὴ δεῖν εἰσφέρειν χρήματα. (*Dem. Olynth. A.*) *Εἰσφέρειν* is of this order; *δεῖν* of the secondary order.

A reference to the verbs in *μι* shows that this order had also infinitives of the form *τυπέναι*, constructed with the latter part of the termination *μεναι*: so *δέναι*, *δόναι*, said to be poetic; *φάναι*, &c. The termination *ῆναι* belongs to the second order.

The same form, ΤΠΕ, as the IMPERATIVE, commands the act, expressed by the root, definitively. The time is future.

To call any form of the imperative character by a name (aorist) which implies the command of a past act, seems quite at variance with common sense. "Some," therefore, "have called the first and second aorists imperative the first and second futures." (*Valpy.*) A similar correction might equally well be

and *δαῖ*, indicate the same. And no doubt *σάθῃ*, *σάτω* once existed, indicating *σά* to be the true root. It may be observed, by the way, that *σάθῃ* should probably be without the circumflex: *η* contains two short vowels, *α* *ε*; and there is no other latent. It is not, however, of the primary order, but the secondary. <sup>1</sup> It appears from *ῥῃ*, II. A. 32.

Radical words ending in consonants assume *ε* or *ο* to themselves when used verbally; as *ΤΠ* or *ΤΠΠ*, *ΤΠΠ-ε*, or *ΤΠΠ-ο-μεν*, &c. Roots ending in vowels generally work without this aid: as *ΘΕ*, *δε(ς)*; *ΔΟ*, *δδ(ς)*; *ΦΑ*, *φδ(θι)*; *ΚΑΤ*, *κλύ(θι)*; *Ι*, *ῖ(θι)*; *φαμέν*, &c.

Such as adopt it appear to be but few comparatively, when carefully distinguished, as real roots, from derivative verbs of the secondary order, which are very numerous. But we have *ΔΙ*, *διε*; *ΠΙ*, *πие*; *ΘΕ*, *δew*, *I run*, *δέομεν*, &c. — In some cases the *ε* and *ο* appear to enter into the Primary Simple forms, while their *Reduplicates* are found without them: as in *διον*, *διε* (for *διον*, *διε*): but *δέδιμεν*, *δέδιρε*, in the primary reduplicate. And *δεδιμεν*, *δεδιρε*, *δεδισαν*, are of the secondary order. This is anomalous. See some particular specimens of simple roots and their derivative forms at the end.

<sup>m</sup> See *BLOMFIELD's* prefatory *Remarks* on *MATTHEE*. But he should not have called *μεναι* original.



applied either to the name perfectum or imperfectum, as far as it indicates anything past. "Imperfectum Imperativi, cùm ubique terminationem Præsentis sequatur, imo Præsentis significationem induit." (*Lennep*, ch. 6. towards the end.) Understand the "Præsens" to be Propensive, and the remark is correct. *Τουτονὶ τοῖνυν λαβὲ τὸν στέφανον.* (*Aristoph.* Nub. 256.) "Then, take this chaplet;" simply commanding a future act. *Βάλε σεαυτὸν κάτω.* (*St. Matt.* iv. 6.) "Cast thyself down." *Ἀΐψα μάλ' ἐς στρατὸν ἐλθέ.* (*Il. Δ.* 70.) "Go quickly to the host."

Of the same order are all such verbs as *λέγε, νέμε, ἔλε, ὄγε, θάλε, φέρε, τλε, θύε, κρίνε, μένε, τρέμε, εἶπε, εὔρε, ἰδε, &c. &c.*; though not consigned to aorism, because not supplanted, as the former are by *λάμβανε, βάλλε, ἔρχου, &c.*

From this root the immediate Derivatives are three other Primitive Forms of the First Order: ΤΥΠΩ, the PROPENSITIVE; ΤΥΠΩΝ, the PARTICIPIAL; and ΕΤΥΠΗΝ, or ΕΤΥΠΙΟΝ, the PERFECT form. The mode of derivation is obvious.<sup>a</sup>

<sup>a</sup> Forms in MI, not reduplicate, are for the most part but another exhibition of this Primary Form: and both forms hardly ever appear together in the same verb. LENNEP assumes the penultimates, whether of simple or reduplicate forms, to have been originally short: not *τίθημι*, but *τίθεμι*; not *δίδωμι*, but *διδωμι*; not *φημι*, but *φέμι* or *φάμι*. This may be doubted; and whether the second and third persons had them short, as he also assumes, is yet more uncertain. The length of the terminations *ω, εις, ει*, rather indicates *η(μι), ης, η(σι)*, all long, in verbs in *μι*. It has been suggested indeed that *ω, εις, ει*, may be contractions of *ομι, εσι, ετι*: but as this seems difficult to imagine, it does nothing to satisfy us either of their existence, or of that of the other short terminations. The form called the Preterite Perfect, *τέτυκα, τέτυφα*, is the only Propensive Form, which clearly exhibits short singular terminations (*τύφα* is not propensive): and this, if anything, may afford some ground for the idea of short singular terminations in *τίθημι, &c.* But then it equally requires us to imagine that *ω, εις, ει*, as collaterals, were once short also. Possibly they were so: that is, *ο, ες, ε* or *ετ*, instead of *ω, εις, ει*: and *ω, εις, ει*, might be the terminations of the corresponding form in the second order, instead of *ῶ, εῖς, εῖ*; the subjunctives also having been analogously shorter than they are now made to be. Then *εμι, ες, ετι, εμεν, ετε, εντι*, being the forms of the First Order, *ημι, ης, ητι*, with *ημεν, ητε, ηντι*, which really exist, belonged to the Second; a similar arrangement to which, in the case of Preter Forms, there can be little or no doubt of. But still, as there are no extant instances of the short terminations in singular Propensitives, as there are in Preters, nothing can now be altered upon the ground of this supposition respecting them.

The case of the Preterite Forms of this sort of verb is of a different kind; because, as I have said, we have extant instances of short singular terminations. The augment may have been the distinction of Preters, if the Propensive terminations were all short.

It may be remarked, that verbs of this character, namely in *μι*, are said to want the forms called the Second Future, the Second Aorist Passive, and the Middle Perfect, which may be easily explained; for the Second Future is always characterised as a Present in *εω, αω*, or *ωω*, contracted into *ῶ*: the Second Aorist Passive is mixed up and confounded with the Second Aor.

V. (2.) ΤΤΠΩ implies a propensity to the act signified by the root, the time of that act being future; whether it take place, or begin to take place, at the *present* moment of speaking, or at some time more distantly *future*; and whether it be immediate or remote, in relation to any other given act or moment. Both the Hebrew and the Anglo-Saxon languages have but one form of this kind for indicating either the near or remote bearing of an act°; which bearing, when expressed absolutely, the Greeks afterwards distinctively indicated by two forms, which they called a Present and a Future; and when relatively, by another form called Subjunctive: and the Latins did the same after them.

The true ancient meaning of this form, rightly understood, as once the *only* form of the kind, and retaining something of its universality even after others were adopted, leaves no reason for DAWES to contend with KUSTER about it (see Misc. Crit. p. 78.), nor any room for him to call ποίω or σιώπω subjunctives. What he allows of κάλω need not be restricted either to the word itself or to the Attics (“κάλω quidem apud Atticos Ionico modò præsenti καλέω, modò futuro καλέσω, respondet”), if only by the Præsens we understand an act immediately beginning and propensitive, but not in any degree past. That Præsens which involves past as well as future or propensitive action, or passion, is properly and anciently *participial*. The province of it, however, has been invaded by the propensitive form.

Many are the instances of this form (called Present) being used as a Propensitive or Future, showing its original nature:

Ἐπρωτὶ δ' ὑπὸ ἡοίοι σὺν τεύχεσι θωρηθέντες,  
 Νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν ἄρηα.  
 II. Θ. 530.

Ἐγείρομεν, *We will provoke*. The propensitive sense is imposed by the context, both as it precedes and follows. The same word is used subjunctively. DAMM says of ἐγείρομεν, “Ionice pro ἐγείρωμεν: nam Ionibus o et ω in conjunctivo sæpe

Active, as ἐθην; a result not unnaturally arising from uses of the passive verb hereafter to be noticed: and the Middle Perfect is most probably the reduplicate form in μ itself, but disguised by the termination being different from the usual termination in α: its Plusq. Perf. also is the Imperfectum of the reduplicate forms in μ, somewhat confounded like the Second Aorist. There can be little doubt about the original coordinate character of reduplicate forms in μ and the form τέτυπα or τίθα, and that the former all grew from simple roots, without the reduplication, as well as the latter.

\* The question, whether the time proper to the Hebrew form יָפַע be present or future, seems hardly worth an argument. If this be not the appropriate *Future* of that language, it has none; and instead of being complete and determinate, it is the most vague and insufficient language in the world.

sunt indifferentes." That is, the form with *o* is often used by the Ionians subjunctively, though it be the primary propensitive indicative. Observe Π. Α. 141.:—

Νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διὰν,  
Ἴς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην  
Θείομεν, ἀν' δ' αὐτὴν Χρυσηίδα καλλιπάρηον  
βήσομεν.

Ἐρύσσομεν, ἀγείρομεν, θείομεν, are all of the future or propensitive character, together with βήσομεν. Θείομεν (contr. θείμεν, Od. Μ. 347.) is not for θέωμεν, but for θέομεν: so we have στείομεν (Π. Ο. 297.) for στέομεν; which στέομεν itself appears Π. Α. 348. edd. vett.: ἐρείομεν for ἐρέομεν, Π. Α. 62.; *We will ask*.

So, the same philologist says concerning οὔτι Διὸς βέομαι φρεσὶν (Π. Ο. 194.), præsens habet vim futuri; *nequaquam ego regar (movebor) voluntate Jovis*. (See Damm's Lex. βέω.)—Τί νυ βέομαι, X. 431. "*To what purpose shall I live any longer?*"

On Ἐργάζεται Eur. Med. 888., PORSON says, "*Satis frequens apud tragicos est præsens pro futuro.*"

Εἰμι is almost always future: "*I shall go.*"

Ἄλλ' ἄγετε, κλητοὺς ὀτρύνομεν. Π. Ι. 165.  
"*We will (or, let us,) hasten,*" &c.

Ἡμεῖς μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῇ. Eur. Med. 908.

Ἦ θῆν σ' ἐξ αὐτῶ γε καὶ ὕστερον ἀντιβολήσας,  
Εἴπουν τις καὶ ἔμουγε θεῶν ἐπιτάβροθός ἐστι.  
Νῦν δ' αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέλω.  
Π. Α. 365. and Τ. 452.

"*But I shall certainly finish you,*" &c.

It is quite unnecessary to say, with HESYCHIUS, that ἐξανύω is for ἐξανύσω; and indeed not true. It is propensitive in its own right.

Μηκέτι . . . .  
Κλαί', ἐπεὶ οὐκ ἄνυσιν τινα δέχομεν. Od. Δ. 544.  
"*We shall not find any remedy.*" (See Z. 291. Π. 44.)

Ἀνθ' ὧν τοὶ χρυσὸν καὶ ἄργυρον δίδωμι. (Herodotus, 9.)  
"*For which I will give you,*" &c. (See St. Luke, xix. 8.)

Εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἴω; Antigone, 315.  
"*Wilt thou permit me to speak, or shall I turn away, and go as I am?*"

Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῶ ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας, &c. (St. Matt. xxvi. 29.) "*But*

I say unto you, that I *will* not henceforth *drink* of this fruit of the vine, until I drink it new with you," &c.

Τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι  
Πέμψω· ἐγὼ δὲ κ' ἄγω Βρισηίδα καλλιπάρῃον  
Αὐτὸς ἰὼν κλισίῃνδε.

Il. A. 183.

"Her (Chryseis) I shall send, &c.: but Briseis *shall I bring* away," &c.

Αἰδοί μ' ἐν ὡ μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθης,  
Ἥδ' ἰέω μετὰ σ' αὐτίς, ἐπὶν εὖ τοῖς ἐπιτεῖλω.

Il. K. 62.

"Shall I remain there with them, &c., or shall I run to you again?" &c.

Ἐρύουσι. Il. O. 351., X. 67.

It is evident, from the Hebrew language, that with the foregoing form alone all the necessary propensitive offices of the verb, in the *Subjunctive* relation, might be discharged with abundant precision. It is possible, therefore, that that alone may have constituted the original subjunctive form of the verb, when used with a proper particle.<sup>p</sup>

<sup>p</sup> Facts show that it is not foreign to the genius of the language to suppose the adequacy of an Indicative form to express that for which a Subjunctive form is generally used; a particle being always sufficiently distinctive.

In the *First Person Singular* this is abundantly evident, it being the same under proper arrangement, in most cases, in both moods; but it also appears in other persons. For example:

Ἄλλ' ἔγχε' αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν. Il. B. 72.

Ἴομεν, ὅφρα κε δῶσον ἐγείρομεν ὄξυν ἄρηα. Il. B. 440., K. 146.

Εἴπου τις καὶ ἔμοιγε θεῶν ἐπιτάρβηδός ἐστι. Il. A. 366.

Not expressing *certainty*.

— Κοῦκ ἔχεις τέχνην ὅπως  
Μενεῖς παρ' ἡμῶν.

Eur. Med. 316. Elmsly.

Πρῶτον μὲν ὅπως θρέψουσι καλῶς,  
Βίωτόν δ' ὁπόθεν λείψουσι τέκνοισι.

Eur. Med. 1069.

Εἰ μὲν γάρ κε σε νῦν ἀπολύσομεν ἢ μεθώμεν. Il. K. 449.

"For if we (shall) take a ransom for thee, or (may) send thee away," &c. Either expression serves both verbs, though one only is accurate.

Ἄλλ' ἴληθ', ἵνα τοι κεχαρισμένα δώσομεν ἱρά. Od. E. 184.

"Ἴνα εἴδομεν ἔμψω. (Il. A. 363.) "That we both may know." N. 327. Od. Z. 257. Od. I. 17. εἰδετε, Il. O. 18.

Ὅφρα βάσομεν ἱκώμαι τέ. Pind. Ol. 6. 40.

Ζητοῦμεν, εἰ κεν πρῶτον ἐρύξομεν ἀντιδαντες. Il. O. 297.

Καὶ εἴτε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μένομεν· εἴτε δὴ δοκεῖ ἀπίεσθαι, ὅπως ἀσφαλέστατα ἀπίωμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν. (Xen. Cyr. Exp. I. 3. circa med.)

We have also *passive* indicatives used as subjunctives: — ἀμείψεται, Il. I. 409.; αἰδέσεται, 504.; ὀπείξομαι, Il. A. 294.; τέρψομαι, Od. E. 25.; ὀψεται, P. 6.

VI. (3.) There is, however, another form, concerning which it seems impossible to say with confidence whether it were an original integer of the Primary Verbal System, or whether it arose afterwards: and if so, how or when it arose. I refer to the form *τύπω, ης, η, &c.*, which is distinctly used as a *subjunctive*, and is characterised *generally* (not always) by a lengthening of the terminations of *τύπω, εις, ει*.

The Subjunctive Mood, it will be observed, contains a form of this character, as a proper adjunct for every indicative form of the propensitive kind, except that called the Second Future (*τυπῶ*). And even this form, also, under the character of the contract present, has a corresponding Subjunctive form, *τυπέω, ὦ, τυπέης, ῆς, &c.* It will be seen, also, that (while *τύπτω, ης*, belongs to *τύπτω, εις*), *τύπω, ης*, must bespeak the original existence of *τύπω, εις*. In such verbs as *λέγω* this form is actually apparent, never having been rendered *obsolete*, or supplanted by such a form as *λέκτω*, though the Latin *lecto* indicates that the danger existed. And in all such cases the Present and Second Aorist Subjunctive fall to be one and the same form; as do the Imperfect (so called), and the Second Aorist Indicative; and also the Participle of the Present and the Participle of the Second Aorist. This identity, for one thing, shows that the (so called) Second Aorist Subjunctive is in every case really the *Ancient Present*, or, more properly, the *Primary Propensitive*, Subjunctive. And this, again, leads to the further conclusion, that the *First Aorist Subj.* also, *τύψω, ης*, should not be called an Aorist, but a Propensitive. And this is decisively confirmed by the unavoidable *necessity*, in numberless instances, of understanding it to have a propensitive or future meaning. To call these Subjunctive forms by a name that implies a preter act, is absurd and misleading upon the very face of it. Even the Perfect (so called), or reduplicate form, is prospective; *τετύπω*,

οὐκ οἶδ' ὅποι τις τρέψεται. *Eur. Heracl. 595.* See *Med. 489.* subj. *νῦν ποί τράπωμαι*. Both occur frequently.

BUTTMANN says, "A *Present* tense, *Præterite*, and (perhaps periphrastic) *Future*, are the three most indispensable tenses, with which the scanty old language may be supposed to have been satisfied." But he evidently considers the reduplicate form to be that *Præterite*, and says again that it was a mere *Perfect*, having its proper station with the present and future. (See *Buttmann's Intermediate or larger Grammar*, edited by *Barker*, § 81. note.) The confusion is remarkable. The true character and station of the reduplicate forms, *τέτυπα* or *τέτυφα*, decidedly preclude their being considered proper original *præterites*, or *præterites* at all, except by degeneration. I quote his words, however, for the sake of the general ideas they express concerning the original simplicity of the verb, though he errs in detail. "A present tense" (expressed by the participle), "a *præterite*, and a future, are" doubtless "the three most indispensable tenses with which the old language may be supposed to have been satisfied."

that *I may have beaten*. And the very features of the forms themselves prove their character or class, were the meaning out of the question.

The power, besides being propensitive, conveys also the idea of an act dependent upon, or resulting from, something going before; also of a doubtful, potential, or hypothetical act:—That *I may*; If *I may* or *can*; &c.

Ἡ ἐθέλεις ὄφρ' αὐτὸς ἔχης γέρας. Π. A. 133.

“That you yourself *may* have my prize.”

——— ἵνα ὕβριν ἴδῃς. Π. A. 203.

“That you *may* witness the injury.”

——— ἐπεὶ κε θάνωσι. Π. H. 410.

“When they (may) be dead.”

Οὐχ ἔξουσιν ἐκεῖνοι ὅποι ἂν φύγωσιν. (Cyrop. II. 4.) “They will not have (any place) whither they may fly.”

Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν. (St. John, viii. 56.) “Rejoiced, *that he should see* the day of Christ.” He rejoiced in faith and hope. And when he saw it, he was glad again. The reference is principally to the promise of a seed, when Abraham laughed (Gen. xvii. 17.); and again to the birth of that seed, when he gave him the name of *Isaac* (*laughter*). On these occasions he rejoiced, not in Isaac only, but in his great Antitype, the “seed in whom all the nations of the earth should be blessed.”

VII. (4.) ΤΥΠΩΝ is the primitive Present Participle, which expresses the act signified by the root as taking place presently; i. e. in time both before and after the moment of speaking, or some given moment, or contemporaneously with some other act or event.

Ἰδὼν, *looking*. (Π. B. 271.; Γ. 364.) Παριὼν, *passing by*. (Theocr. Id. x. 45.) (Ἀβραδάτης) πέμπει πρὸς τὸν Κύρον εἰπὼν δς ἦν; “sends to Cyrus, *saying* who he was.” (Xen. Cyrop. II. 8.) Ὡς μὴ λάθωσιν ἀνδραπόδοις ἢ βαρβάροις ἢ παλιμβόλοις τὰ τέκνα παραδόντες; “That they be not unawares committing their children, &c.” (Plutarch, de Educ. Lib.) Ἦδε μεταβήσομαι μικρὰ παντάπασιν εἰπὼν; “I will pass on, *saying*,” not, *having said*. (Ibid.) Περιῶντες αὐτοῦ; “*Going about* here.” (Dem. Phil. I.)

Οὐδέ ποτ' αὐτοὺς

Ἡέλιος φάθων ἐπιδέρεται ἀκτίνεσσιν,

Οὐρανὸν εἰσανιῶν, οὐδ' οὐρανόθεν καταβαίνων.

Hesiod. Theog. 759.

Κλύθι ἰδὼν ἄτων τε. *Hesiod. Op. et D. 9.*

Δούπησεν δε πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. *Il. E. 42.*

He did not fall *before* the noise of falling, nor before the ringing of his armour. (*Δ. 504. et al.*)

Προϊούσης μέντοι τῆς νυκτὸς ταύτης. (*Gen. abs.*) "But as this night was proceeding." (*Xen. Cyr. Exped. II. 2.*)

Ἐν τούτῳ βασιλεὺς πάλιν δῆλος ἦν προσιών, ὡς ἐδόκει ὀπισθεν. "The king appeared approaching," &c. (*Xen. Cyr. Exped. I. 10.*)

"Ἢξω συσκευασάμενος, ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπὶ ὧν ἐπὶ τὴν ἑμαυτοῦ ἀρχήν. "I shall come, having got things together, as intending to bring you into Greece, and returning myself to my own government:" not, *having returned.*

Ἀναθεὶς γὰρ ἐπὶ κρημνόν τιν' αὐτὸν, κατὰ λιπὼν, ἄπειμ' ἔν' ἐκεῖθεν ἐκτραχηλισθῇ πεσών. *Aristoph. Plut. 69.*

"For having taken him up," or rather, "taking him up some precipice, and there *leaving* him, I will go away, that he falling thence may break his neck."

— ἡ Πανάκει' ἀνεστράφη  
τὴν ῥῖν' ἐπιλαβοῦσ'. *Arist. Plutus.*

"Panacea turned away, holding her nose."

Νῦν δ' ἄπιθι χαίρων, συλλαβὼν τὴν μείρακα. *Id.*

"Taking the girl with you."

Aristophanes uses these participles in a preter sense also; but generally when either sense would do, without discrimination: as is the case with other poets.

Χωρῶμεν ἅμα τε τῷ λύχνῳ πάντῃ διασκοπῶμεν,  
Μὴ που λαθὼν τις ἡμᾶς ἐμποδὼν κακὸν τι δράσῃ.  
*Aristoph. Vesp. 235.*

— "lest some one lying concealed, &c.

— φράσον, καὶ μ' ἐξέλεγξον ἐιπών. *Id.*  
Ἄψ' δ' ἀπὸ τείχεος ἄλτο λαθών. *Soph. Ant. 532.*

Εἴπερ εὐτυχίσομεν ἐλόντες. *Eur. Or. 1218.*

"If we shall have the good fortune to take."

Βουλόμην δ' ἂν, ἄκοντος ἀπὶ ὧν Κύρου, λαθὼν αὐτὸν ἀπελθεῖν. "I could wish, if I go without the consent of Cyrus, to depart unknown to him." (*Xen. Cyr. I. 3.*)

Ἀπιδών, λαθών, and ἀπελθεῖν, all refer to the same time.

*Numberless* are the passages where this Participle (supposed to be limited to the past) *may* be Present; and where, therefore, the present meaning, as having a natural claim, should be granted to it, and the accent dispensed with. It should stand on the same footing (generally) as the Present Participles of all the Simple Primary Verbs; such as λέγω, μένω, &c.; to which class it strictly belongs: their participles of the Aor. 2. and Present being in truth one and the same; the accentual distinction being nothing.

The grammarians have given to this form, in some verbs, (with the name of Second Aorist) the power of expressing or assuming an act perfectly past; and some authors so use it.

Τοιαῦτα παθὼν καὶ πάσχων. (*Dem. contr. Mid.*)

Τεθνᾶσιν οἱ θανόντες. *Eur. Alcestis, 557.*  
"The dead are dead."

See *Soph. Ant. 920.*: Καμόντες, the dead, having done labouring. (*Hom.*)

In modern Attic, and in such verbs as had acquired another Present form, the *preter* sense became frequent in this form, as well as τύψας; although the latter is used by Homer in a present sense also. This use does not set aside the proof, from other evidence, of the true native character of the form.

Analogy leads us to conclude without doubt, that, with a preposite expressed, and the auxiliary verb understood, this form was the original mean of conveying the ideas of what we call the Present Tense, as it is in Hebrew.

VIII. (5.) ETTHIEN, or ETTHION (*Eur. Ion. 766.*), might originally perhaps be τύπεν or τύπον. "It is probable," say the grammarians, "that no augment existed in the origin of the language: in the ancient Ionic dialect none is found." Nevertheless, I incline to believe in its originality.<sup>1</sup> The *proper* power of this form expresses a PERFECT act, the time of which is PAST at the moment of speaking, or in relation to some other given time. In the primitive state of the language it was the only form of the Simple Verb<sup>2</sup> that expressed the perfect act PRETERITE; and it seems in every respect to have corresponded with the Hebrew Preter; always expressing an act accomplished,

<sup>1</sup> Verbs in *μ* appear to have had an entire form upon this model, though the grammars exhibit it only in the *Plurals* of the (so called) Aor. 2. See, on the PERFECT of the Secondary Order, XXI. note<sup>1</sup>. Hence we shall have terminations of the first person in *ω* and *ω* also.

<sup>2</sup> I use the term *Simple* in contradistinction to Reduplicate.



though sometimes connected with the present moment, or with some other act even yet future.

Observe the remarks of DAWES (Misc. Crit. 88.) on that passage in Homer:—

Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔΛΟΝ, ἣ πρὶν ἐπῆεν,  
Ὅφρ' εὖ γινώσκῃς ἡμὲν θεόν, ἥδ' ἐκάλει ἄνδρα.

"Vides Aoristum ἔλον ab Homero temporis Præsentis Perfecti notione adhiberi, atque Anglicè valere (nam ambiguum est Latinorum istud Tempus, abstuli), *I have removed*; adeoque commodissime subsequi formam Subjunctivi, ὅφρα γινώσκῃς, *ut dignoscas, that you may distinguish*."

"*Temporis Præsentis perfecti*" shows that the author intended the reduplicate form τέτυπα, or τέτυφα. It had been more correct to refer to ἔτυφα, which equally indicates a *perfect* act; and which bears the translation, *I have stricken, I have removed*, with a proper respect to the present moment, but without that force of the word *have*, which belongs appropriately, and only, to τέτυπα or τέτυφα, and not at all to ἔτυπον or ἔτυφα.

Νῦν δ' ἵδεν, ὅς μ' ἐγὼ ἄριστος.

"But now *he has seen*" (the dream), &c. II. B. 82.

Od. A. 212. ἔκαμον, Δ. 244.

Ὅρσ', Ἀσκληπιῶδη, . . . .

Ὅφρ' ἵδῃς Μενέλαον, . . . .

Ὅν τις οἶστούσας ἔβαλεν.—*Hath hit.* II. Δ. 204. (freq.)

Ἐνθ' ἄλογόν τε φίλην ἔλιπον, κ. τ. λ. II. E. 480.

"Where I have left," &c.

Ἀξομαι ἄσος' ἔλαχόν γε. Γέρας δέ μοι, ὅσπερ ἔδωκεν,  
Αὐτὸς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων. II. I. 367.

"Spoils I shall carry away, as *I have been allotted*. But my prize, which he himself gave me, Agamemnon *has taken* from me."

Ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν. II. I. 375.

— "and *has offended* me."

Ἵππερόσχε. (420.) Ἐμπεσε. (436.) Ἐπαθον, καὶ πόλλ'  
ἐμόγησα. (488.) Ἐκλυον. (505.)

Ἐπεὶ θάνατος διδύσσει. Od. A. 396.

"Since Ulysses *is dead*." (See II. X. 486.)

Αἰ, αἰ, ἔπαθον τλάμων, ἔπαθον μεγάλων  
Ἀξι' ὀδυρμῶν. Eur. Med. 110.

"Οσοι νέοι ὄντες μέγεθος ἔλαβον, ὅμως ἐμφαίνεται . . . .  
(Xen. Cyrop. I.) "In all persons, who have acquired great size, while young, something youthful is apparent, which betrays the fewness of their years."

"Ἦδη δέ τίνας ἐγὼ εἶδον πατέρας. (Plutarch, De Educ. Lib.)  
"I have already seen some fathers," &c.

Σὲ . . . Μήδειαν εἶπον τῆσδε γῆς ἕξω περὰν  
Φυγάδα. Eur. Med. 274., or 266.  
"I have commanded," &c.

Τοὺς Δημοστυροὺς τῶν πάλαι σοφῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, διέρχομαι. (Xen. Mem. I. 6. 14.)—κατέλιπον, have left.

Ἐθιγες ψυχῆς, ἔθιγες δὲ φρενῶν. Alcest. 108.  
"Thou hast touched."

This is also called the *Imperfect* of ὀίω.

Τῶν δ' ἀδοκῆτων πόρον εὗρε Θεός. Alcest. 1181.  
"God hath found an accomplishment of unlikely events."  
Ἐθανε δάμαρ, ἔλιπε φιλίαν. Alcest. 953.  
"Thy spouse is dead, she has left her love."

Ὅυδὲν ἐλάβομεν. (St. Luke, v. 5.) "We have taken nothing."—Φῶς φαίνει . . . σκοτία οὐ κατέλαβεν. (John, i. 5.)

Τέχνην τὴν ἔμαθες; Aristoph. Plut.  
"What art have you learnt?"

This power, however, has generally been taken up by the more modern ἔτυψα, whether to express, *I struck*, or *I have stricken*; and ἔτυπον is sometimes made to speak like the later ἔτυπτον. The fact, however, that the forms ἔτυπον and ἔτυψα are seldom found to be both in use together in the same verb, plainly proves that the proper and usual power of both is the same; that is, not imperfect, but perfect and preter; for ἔτυψα cannot be otherwise.

Analogy indicates that, before the accession of ἔτυπτον, the original form for asserting the power of the Imperfect Past was not ἔτυπον, but (as in Hebrew) the Participial form τύπων, with the Preter auxiliary expressed or understood.

\* So, οὐδὲις μῦθος ἵκετο. (Soph. Antigone, 12.) "No report has been brought." ἵκετο, *aggressus est*, Il. A. 362. εἶλετο, Il. I. 377. 344. ἔλετο, Il. I. 413. 415. ἀπόλετο, Od. A. 413. ἐβόλοντο, Od. A. 234. ἐγένετο, Plut. De Educ. Lib. p. 7.

IX. (6.) It remains to be observed, that there is another class of Subjunctive Forms, the character of which is *preter*. I mean those of what is called the Optative Mood.

It is evident, at a glance, that these forms bear a relation to the Indicative *Preters* similar to that which the Subjunctive Propensitives bear to the Indicative *Propensitives*.

The construction of these forms is effected generally by changing the final *ον*, *εν*, or *α* of the Indicative Preter form into *οιμι* or *αιμι*, and dropping the augment. The Aorist has a Dialectical form, *τύφεια*. And the existence of the Passive forms *τυπέην* and *τυφθείην* renders it very probable that *τύπειεν* once existed also as another Dialectical form of *τύποιμι*. But that any of them were *coeval* with the *Primary Indicative* forms seems doubtful.

The power is *preter*; and the form is most properly used relatively or subjunctively; that is, to express a preter act subsequent to, or dependent upon, or resulting from, some other preter act going before. It is also used to express a preter act of a doubtful, potential, or hypothetical character, whether it be in relation to any other act going before, or not; and it is a common Optative form, like all other Subjunctive Preters:—

——— ὅστις σέθεν ἀντίλον εἴποι. II. A. 230.

“Whoever might contradict you.”

——— αἴ κε τύχοιμι. II. H. 243.

“If I should get you.”

Οὐδ’ αὐτὸν ἀποκτεῖναι ἐν ἐθέλοισιν. (*Xen. Cyr. II. 3.*)  
“And that we should not wish to put him to death.”

Ἵνα ὑμᾶς ἀπαρασκευάστους λάβωι, καὶ, κ.τ.λ. (*Cyrop. II. 3.*) “That he might take you unprepared.”

Ὅκνοῦντες μὴ οἱ Ἕλληνες... μένοιεν ἐν τῇ νήσῳ. (*Cyrop. II. 4.*) “Fearing lest the Greeks should remain in the island.”

This form is used in the expression of *future* acts, when the optative, potential, hypothetical, or doubtful character of the act is intended to be more reverentially, diffidently, improbably, or hopelessly expressed, than a Propensitive would express it:—

Ναῦς ἐπλήρου, ὅπως ναυμαχίας τε ἀποπειράσῃ, καὶ ἦσσαν οἱ Ἀθηναῖοι κωλύοιεν ἀπαῖραι. (*Thucyd. VII. 17.*) The first consequence was certain and determined, the last doubtful: “*should hinder them,*” &c.

The *preter* expression should be generally preserved (not *may*, &c., but *might*, *would*, &c.), even where a future expression may seem to be very strongly induced, and translators generally adopt it:—

Οὕτως ἔρως σοι πρὸς θεῶν τελεσφόρος  
Γένοιτο παιδων, καὶ τὸς δλβιος θάνοις. Medea, 712.

“So, by the Gods, *should*” (not *shall*) “thy desire of children be fulfilled, and thou thyself *shouldst* die happy.”

Ἀργεῖοι φεύξονται ἐπ’ εὐρέα νῶτα θαλάσσης;  
Καδδὲ κεν εὐχωλήν Πριάμφ, καὶ Τρῶσι λίποιεν  
Ἀργεῖην Ἑλένην; Il. B. 159.

“Shall the Greeks fly; &c. . . and *should* they even leave?” &c.

Εἰ δέ κε νοστήσω, καὶ ἐσόνγομαι ὀφθαλμοῖσι  
Πατρὶδ’ ἐμὴν, ἄλοχόν τε, καὶ ὑπερεφές μέγα δῶμα,  
Αὐτίκ’ ἔπειτ’, ἀπ’ ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,  
Εἰ μὴ ἐγὼ τάδε τόξα φασινῶ ἐν πυρὶ θείην,  
Χερσὶ διακλάσσας. Il. E. 212.

“But if ever I shall return, &c. . . my head *might* an enemy take from me, if I would not cast,” &c.

Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντες ὅτω  
Ἄψ ἀπονοστήσειν, εἰ κεν θάνατόν γε φύγοιμεν. Il. A. 60.

“I think that we should go back, retracing our steps, if we *would* escape death.”

—— εἶθε σου διαμπερὲς  
στέρνων ἔχοιτ’ ἄλγησις ἦδε. Φεῦ παπαί,  
Ἀγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ’ ἐμοῦ  
τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον. Philoct. 789.

“*Would* that this anguish might have possession of thy breast!  
... *Would* that ye might harbour,” &c.

Ἐσωφρόνησας· κἂν τὰ λοιφ’ οὕτω φρονῆς,  
ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. Id. 1256.

“Thou hast done wisely. And if thou judgest equally well concerning the rest, haply thou *mightest* keep thy foot out of troubles.”

Στέργοι δέ με σωφροσύνα,  
δώρημα κάλλιστον θεῶν. Eur. Med. 635.

“*Might* temperance . . . protect me!” Or, “O that temperance *might* protect me!”

—— Οἶμοι, ξυνθάνοιμί σοι, τέκνον. Id. 1207.

“Alas me! O that I *might* die with thee, my child!”

The English idiom accords very much with the Greek in this mode of expression, but does not go quite so far; especially with respect to simple options and desires. — These affections of the mind, which are constantly expressed in Greek by this and the

like forms, so commonly refer to *future* results, that it is difficult in English to abstain from future expressions in translation. Yet it could not be that the same Greek form should sometimes express a preter, and sometimes a future meaning; therefore we must keep in mind that the Greeks, even in such options and desires, intended some preter idea to be attached to the expression of them. It seems to indicate, as I have said, a sensation of reverential respect, or unpresuming hope, towards the person from or concerning whom the thing wished for is desired. *It places him in a position antecedent to the speaker, and shows a delicacy of feeling in wishing the thing HAD originated freely, or previously, or sovereignly, instead of seeming to impose it. It avoids all appearance of presumption in the speaker, which the Propensitive might seem to convey:—*

Ζεῦ, μὴ λάθοι σε τῶνδ' ὅς αἴτιος κακῶν. *Eur. Medea*, 333.

“*O Jupiter! might he*” (or, *would he might*) “*never escape thee, who is the cause of these evils!*” Not, “*may he never,*” &c.; though *we* should readily say so.

By an easy transition, the same unpresuming feeling would lead to the use of the same form, though there were no person in the speaker's eye.

Bishop MONK (*Eur. Alc.* 1091.) assumes a propensitive power for this form; but it does not appear how he justifies the assumption: it seems gratuitous, and not to be approved. “*Frequens est εἰ γὰρ optantis; sed notanda in hoc usu differentia indicativi et optativi; εἰ γὰρ εἶχον valet utinam haberem, εἰ γὰρ ἔχοιμι utinam habeam, ut εἰ γὰρ φανεῖς, supra, v. 91. Utriusque exempla obvia sunt. Noster Orest. 1596.: Εἰ γὰρ κατέσχον, μὴ θεῶν κλεφθεῖς ὑπο. 1630.: εἰ γὰρ τοδ' ἦν.*” Ἐχοιμι is no less preter than εἶχον, both in form and power: and, whatever futurity, absolute or relative, the mind may contemplate in the use of it, the *expression* of it is certainly preter. (Π. P. 561—563.) When we mean, *I wish I may have*, we say, *I wish I had*. And there is a reason for this, as we have observed.

Sometimes this choice of a Preter Subjunctive seems to arise from nothing more than the tone given to the construction by a preceding Preter form.

In the first of the two following sentences (*Xen. Cyrop.* I. 3.), the act expressed by δῶ, after πιστεύσομεν, is identical with that expressed by δόη after φοβόμην. Εἰ δέ τι καὶ τῷ ἡγεμόνι πιστεύσομεν, ᾧ ἂν Κύρος δῶ. “*If we shall in any respect obey the general to whom Cyrus may consign us.*” This is followed, in four lines after, by φοβόμην δ' ἂν τῷ ἡγεμόνι, ᾧ ἂν δόη, ἐπείσθαι. “*The general, to whom he might consign us, I should be afraid to follow.*” The verbs δῶ and δόη are of the Secondary order; but an example of the first does not occur to me.

Concerning the Derived Infinitive Form (7.) Τύπειν, see Τύπε, IV., page 7.

#### PRIMARY REDUPLICATE FORMS.

X. Before proceeding to consider such forms as belong to the Second and Third Orders of the Simple Verb, we will investigate those of the *First Order* belonging to the REDUPLICATE Verb.

Both in number, and the respective powers of each, there is a close correspondence between these and the Simple forms, which we have already considered. The difference is one which affects them all uniformly; and lies in the additional meaning conveyed by the prefixed syllable or reduplication. That meaning, as has been stated before, is expressed in English by the term HAVE, and its variations, used with their real native force: which force is reduced to a mere indication of the act being *just now* past, or having some connexion with present things, when the word is used in rendering ἔτυπον or ἔτυφα. It is not the mere act of the Simple Verb, or the mere perfection or preterition of that act, that is contemplated in the peculiar force of the Reduplicate Verb; but the use, possession, enjoyment, interest, perpetuity, or repetition, of that perfect act. And the time of its operation or influence is not properly that of the principal act itself alone, but the time in which the agent *proceeds to have*, or is *having*, or *had*, it in use, continuance, enjoyment, &c.<sup>1</sup>

Hence, notwithstanding the confusion into which these Reduplicate forms, Τέτυπα, τέτυφα, or rather one of them, has fallen with ἔτυπον, ἔτυφα, it will be evident that the essential difference between them is no less than this: that the former are *Propensitives*, whose time is properly future, though proceeding from the present moment; and the latter are *Perfects*, whose time is properly past, though the acts themselves, which they express, may often bear upon present things. The former exhibit their distinguishing character in affirming the prospective fruition, &c., of the perfect act, the latter in affirming the mere perfect by-gone act itself.

The formation corresponds with this distinctness of character; inasmuch as the reduplication is not of the nature of a common augment, but a perpetual part of the verb in every mood; itself receiving the augment in the Preterite belonging to it; namely, the form called the Plusquam Perfectum.

The observations in Sect. II. and Sect. IV. note<sup>n</sup>, upon Verbs in *μ* so called, should be recollected here. The connexion of the

<sup>1</sup> "The Perfectum and Plusquam Perfectum," says MATTHIÆ, "designate a perfect action, but continuing to another time: the Perfectum to the present, the Plusquam Perfectum to a time past." Not correct, but nearly so.

*Reduplicate* forms of Verbs in  $\mu$  with the Primary Reduplicates here treated of is obvious. Whatever their dialectical differences may be, their agreements prove them to be originally of the same Order."

XI. (51.) Let *Τέτυπε* then, in the first place, be derived from the simple root *τύπε*, by prefixing the reduplication. In the INFINITIVE character it expresses the abstract use, fruition, &c., of the perfect act signified by the root, in any of the various modes alluded to. The form in which it *now* appears, *τετυπέναι*, or *τετυπέμεν*, is a contraction of *τέτυπε-μεναι*, similar to what has before been observed.

Take, as examples, *Γεγωνέμεν*, Π. Θ. 223. *Ἐκογέγαμεν*, Π. Ε. 248. *Βεβάμεν*, Π. Ρ. 359. 510. *Τεθνάμεν*, *τεθνάναι*, *πεφνέμεν*, *πεφραδέμεν*. *Πεπαρεῖν* (*Pind. Py. II. 105.*), if without the circumflex, would belong here: but see XXIV. 67.

The same word *Τέτυπε*, in the IMPERATIVE character, commands the use, continuance, &c., as before said: *Have stricken. Βέβαθι, have gone, be gone*; i. e. remain so. *Μέμηλε, have taken care*; i. e. continue doing so.

From *Τέτυπε* let the other Primary forms be deduced: *τέτυπα*, *τετυπώς*, *ἐτέτυπεν* or *ον*. It might be equally proper to derive each from its corresponding form in the Simple Verb; *τέτυπα* from *τύπω*, *τετυπώς* from *τύπων*, and *ἐτέτυπεν* or *ἐτέτυπον* from *ἔτυπεν* or *ἔτυπον*. But nothing can be more false than to derive *τέτυπα* from *ἔτυπον* rather than from *τύπω*, contrary to all harmony, both of powers and inflexions; the inflexion of *τέτυπα* being evidently of the Propensitive, not the Preterite, character. Observe the length of the penultimates, the third persons plural of the Active in particular, and the inflexion of the Passive generally.

## XII. The PROPENSITIVE Form (52.) *Τέτυπα*, which we gene-

\* Considering that the terminations singular of this form are as short as the plural, it is much more easy to imagine that the corresponding *Reduplicate* forms in  $\mu$  were primarily short in the singular, and that the longer forms came from the Secondary Order, than it was in the case of *Simple* (not *Reduplicate*) Verbs in  $\mu$ ; namely, that *τίθεμι, σι, τι*, was the original Primary form, and not *τίθημι, ης, ησι*. And it may be a question therefore whether Primary Reduplicates, whose final radical is a vowel, and whose plurals are short, like *δέδιμεν, δέδιτε*, ever admitted either a resolved or contracted prolongation in the singular, and were not written *δέδιμι, σι, τι* while the forms *δέδια, ας, ε, δέδιμεν*, from *ἐδέδιον*, &c., belonged properly to the Secondary Order only. Words ending in consonants would take up *α, ε, or ο*, and assume the form *τετύπαμι, ασι, ατι or ετι*, and also *τέτυπα ας, ε*.—Hence, perhaps, the forms *τέτλαμι, βέβαμι, γέγαμι, δέδιμι, τέτιμι, δίδομι, πέφυμι, κέκλυμι*, with *τέτυπα, &c.*, were proper Primary forms; and *γέγαα, βέβασ, ἴσταα, δέδια* or *δεΐδια, τέτια, πέφασ, &c.*, or forms in  $\mu$  with prolonged penultimates, e. g. *ἰστήαμι, ἰστήμι, δίδδομι, δίδδομι, πεφάαμι, πέφῶμι, &c.*, were proper Secondary forms, with *τετύπασ, or τετύπας, &c.*

rally find in that mass of heterogeneity, the Middle Voice so called, was doubtless originally a pure Active form, of the same character with the more modern *τέτυφα*. This is testified by the fact, that in those verbs where the latter has obtained an established use, the former is seldom found. It is the Primary Propensitive form, and in English it is rendered, *I HAVE stricken*; i. e. I go on in time immediately future to HAVE the benefit or use of the act of striking, which was perfect and past some time ago. *I HAVE willed*, *βέβουλα*; i. e. I go on to maintain the volition or determination, perfect some time ago; or, still to use the profit of it. We often enounce this form with a prevailing notion of past time; and the practice may be conceded: nevertheless it is *improper* in comparison with its native time. The same practice has stolen upon the Propensitive form, even of the Simple Verb, in some degree; of which more will be seen hereafter. The time which etymologists now usually plead for, as belonging to this form, is the *present*; very justly rescuing it from among Preters, and putting it (properly enough as far as form is concerned) in a place corresponding with what they call Presents in Simple Verbs. Hence we often also enounce it with a notion of present time; and this practice may still more be conceded: and its whole power indeed is now in many cases little or nothing more than that of the Simple Present: but yet the propensitive benefit or use of an act is the true native power, and the future, from the present instant, the true native time.

Ὡς σε, γύναι, ἀγαμαί τε, τέθ' ηπ' ἅ τε, δεῖδι' αὖ τ' αἰνῶς  
Γούνων ἀψασθαι. Od. Z. 168.

————— Ἐπεὶ πολὺ βούλομαι αὐτὴν  
Οἴκοι ἔχειν, καὶ γὰρ ῥα Κλυταιμνήστρης προβέβουλα.  
Il. A. 113.

“*I have preferred:*” i. e. I preferred, and *do so still*.

Κλαίονσα τέτηκα. Il. Γ. 176.

Καὶ χωρὶς αὐτοῦ ἐγένετο οὐδ' ἓν, δ' γε γόγυεν. (St. John, i. 3.)  
“And without Him was not any one thing made that *hath come forth*,” and still goes on to be.

Τέθνα, τέθναμεν, &c. (so, ἐτέθνασαν, pret.)

Τέτλα, τέτλαμεν, &c. (so, ἐτέτλαμεν, &c., pret., with or without the augment.)

Γέγωνε (Od. Z. 294.) “calls.” See Preter, XV.

Ἀνήνοθε (Od. P. 270.) “is ascending.” Ἀνώγα.

Μέμα, μέμαμεν, ἄτε· ἐμέμασαν: “desire eagerly:” from μα· like στα, στω· βα, βω.

Ἔστατον, dual. Hom.; ἕσταμεν, ἕστατε (ἕστασι).

Κέκαμα· κεκάμω, conj. Hom.; and many others.



XIII. (53.) The Subjunctive Propensitive Form of the Reduplicate Verb may be easily understood from what has been said respecting the same form of the Simple Verb. (See VI.)

XIV. The PARTICIPIAL Form (54.) Τετυπώς, or τετυπών, expresses a continuance, &c., of the perfect act at the *present* time, or contemporaneously with some other given time: and with a preposite or agent expressed, and the auxiliary understood, it most probably performed the functions of the Primary Present Tense of the Reduplicate Verb: e.g. Τετυπώς, "HAVING stricken:" τετυπώς ἔγω, "I (*am*) having stricken;" I am yet in the enjoyment of the force or effect of the act. For a few examples, take δεδουπώς (Il. Ψ. 679.), μεμυκώς (Il. Σ. 580.), ἔμβεβώς (Phœnissæ, 2.), γηγώς (Phœn. 637., Med. 535. 541., Or. 1617.), ἑστώς, ὠσα γηγωνώς (Il. Θ. 227.), δεδιώς.

When this form is considered as connected with the form ἐτέτυπον in the light of a (so called) Second Aorist (see XV.), it terminates in ων: and all the participles of that aorist with a reduplication are properly to be referred here. They are parts of the Reduplicate Verb: as τεταγών (Il. A. 591., Il. O. 23.).<sup>\*</sup>

XV. The PERFECT (55.) Ἐτέτυπεν or -ον, or -αν, denotes a continuance, &c., concluded in time NOW PAST, or at some time previous to any other given moment or act. Not only is the principal act itself perfect and past, but the continuance of the force or use of it, involved in the Reduplicate form, is expressed as perfect and past also. And this form, with its later substitutes, ἐτετύπειν, ἐτετύφειν, is in fact the only Preterperfect form of the Reduplicate; τέτυπα and τέτυφα being not so. The term Plusquam Perfectum is erroneous, and arose from the grammarians seeing nothing but the act of the Simple Verb in the Reduplicate. This form is properly rendered, I HAD stricken; i.e. I continued to do so, but at the time referred to had ceased to continue doing so any longer. It is, however, used as a Simple Preter most frequently.

To no other place can ἵστασαν (Il. Σ. 346.; Xen. Cyrop. VII. 5, 35.) be so properly referred as here; and the form is traced

\* Although the sense of the forms τιθεῖς, ἰστὰς, διδοὺς, might lead us to suppose that this was their proper place, yet there is so much reason to suspect that θεῖς and στὰς (and, if so, δοὺς) were originally Secondary, that I dare not but refer the former also to the same Order. It is a difficult question.

May it not be probable, that *ws*, *evs*, or *ovs*, being the usual original terminations of Greek Participles; and in some cases the deposition or absorption of *ν* prevailing, and in others that of *ς*; it was thus that the terminations settled at last into *as*, *os*, or *ov*; which became afterwards *ws* and *ων*? Another prevailing mutation was that of *ev* into *ei*, especially before *ς*; so for *evs* giving *eis*. This is apparent in other words, as well as Participles: e.g. σπένδω, Fut. (not σπένσω, but) σπείσω, &c.

(confused with long terminations in the singular) in the Imperfects plural of Reduplicate Verbs in *μι* generally.

Observe also *Δέδαε* for *ἰδέδαε* (Od. Θ. 448.), root *δάω*; *Ἔσταμεν*, *ἔστατε*, *ἔστασαν* (not *ἔστασαν*), *Thuc.* VII. 28., IV. 56. and freq., and *Hom.* freq. *Ἐτέτλαμεν*, *ἄτε*, *ἄσαν*, clearly of this form, indicates a first person singular in *αν*. *Ἐδέδιμεν* is said to be the plural of *ἰδέδιον* or *ἰδέδιεν*, as though it were a syncopated form of *ἰδεδῖεμεν*. But quære, whether it be not, like *ἔσταμεν* or *ἔζειγνυμεν*, the primary form: and what if we admit a first person singular in *ιν* (*ἰδιδιν*, *ις*, *ι*), as well as in *αν* or *υν*; while *ἰδέδιον*, or *ἰδέδιεν*, *ἰδιδῖεμεν*, &c., are referred to the Secondary Order?

There can be no doubt that the forms called Aor. 2., with the reduplication, are to be referred here, and are parts, not of Simple, but of Reduplicate Verbs. *Ἦγαγον*, *λέλαθον*, *πέπληγον*, *ἐπέφραδον*, *ἔπεφνον* (see XXVIII. note<sup>d</sup>), *ἄραρον* and *ἦραρον*, *ἐπέφुकον* (*Hesiod.* a. 76.), *γέγωνε* (*Hom.* Π. E. 469., Ω. 703.), *ἀνήνοθε* (Π. A. 266.), *ἐνένιπον* from *ἐνίπω*, *πέπιθον*, *ἐμέμηκον* (Od. I. 439.), *ἐκεκλόμην* implying *ἐκεκλον* (*Hom.*), *ὄρορον*, *τέταγον* (Π. A. 591., O. 23.).<sup>f</sup>

XVI. The Subjunctive Preter Form of the Reduplicate Verb may be easily understood, from what has already been said respecting the same form of the Simple Verb. (See IX.)

For the Infinitive Form (57.) *Τετυπέναι*, see XI.

## OF FORMS OF THE SECOND ORDER.

XVII. THESE forms are constructed upon those of the First Order, by prolonging the formative termination; the prolong-

<sup>f</sup> BUTTMANN (Lexil. *Ἀνήνοθεν*, &c.) thus observes: "As to the relative time of these forms, *ἀνήνοθεν* in the second passage (Od. p. 207.), and *ἐνήνοθεν* in the third (Π. B. 219.), have plainly the meaning of the present; and both are therefore according to the form *perfect*: and in this APOLLONIUS imitated them. But in all other passages they are joined in the context with the past; and both forms are therefore *imperfect*. On this subject there is nothing further to be said, since also the third persons of *δεδία*, *γέγωνα*, *ἔνωγα* are without the least doubt imperfect or aorist: e. g. *δεδίε* (Π. Z. 34.), *γέγωνε* (Π. Ω. 703.), *ἔνωγε* (Od. O. 97.). That is to say, as these perfects have so completely the meaning of the present, they began to form also an imperfect or aorist in *ον* immediately from thence, instead of the *plusquam perfectum*, which properly should supply their places; and hence then the third person, without its proper augment, was the same as the perfect form. But from *ἔνωγα* there occur also the forms *ἔνωγον*, *ἔνώγετε*," &c.

The authority of BUTTMANN is valuable in asserting the existence of this form, as the Preter belonging to *τέτυπα*; but to call it Imperfect and Aorist, or consider it of later origin, seems to be improper.

We are thus led to set aside with confidence the doctrine by which the forms *λέλαθον*, *πέπληγον*, *ἔπεφνον*, &c., have been accounted for: namely, the assumption that they were Aorists of the Simple Verb with the reduplication instead of the augment, or with reduplication and augment too.

ation being syllabic in a resolved state, and temporal in a state of contraction: as from *τύπω* is formed *τυπέω*, *τυπῶ*.

In some verbs we have *various* formations. From *ὄρω*, we have *ὀράω*, and *ὀρέω* (*Herod.*) and *ὀρόω* (*Od. A. 301.*, *Il. Δ. 4.*): from *φοίτω*, *φοιτέω* (*Herod.*) and *φοιτάω*: from *τρόπω*, *τροπέω* (*Il. Σ. 224.*), *τροπάω* (*Il. P. 666.*), and *τροπῶω* (*Lucian*). So *κνάω*, *κνέω*, and *κνῶω* (*Aristoph. Thesm. 488.*): *ἀγοράω* and *ἀγορόω* (*Il. Δ. 1.*): *φλέω*, *φλύω*, *σάω*, *σέω*, *σόω*, *σύω*, and *σοῶω*, *ρυο*: and many more. The commutability, in the common use of language, before grammars were compiled, between the sounds of *a*, *e*, *o*, and even *u*, sufficiently accounts for the terminations being found different from one another, when the language came to be written and reduced to grammar. But it is not at all impossible that, in the original generation of these forms, one vowel, most probably *e*, was made use of alone in roots ending with a consonant; while in those ending with a vowel, it would be of the same character with the final vowel itself, whatever it might be.

The radical vowels of Primary Verbs in *ω* pure should be distinguished from the formative vowels of Secondary Verbs. *Πτόα* or *πτόα*, *fear*, indicates *πτῶω*, with a radical *o*, to have existed anciently: this is a Primary form; and the Secondary form belonging to it is *πτοέω* or *πτοίεω*, to *affright*.

Secondary forms are always *pure*; i. e. have a vowel before *e* or *ω*; and Tertiary forms are generally *impure*; or, if *pure*, have evidently prolonged penultimates. But it may not always be easy to determine whether a short pure form is *Primary*, or whether it is *Secondary*, and has another shorter form for its *Primary*. It may be questioned, for instance, whether *βᾶω* be a *Primary*, having its *Secondary* *βατέω*, and *Tertiary* *βαλῶω*: or whether it be a *Secondary*, having *βῶ* for its *Primary* form; *βῶ*, *βᾶω*, *βάνω* and *βαλῶω*.

*Βῶω*\* however is a *Primary*; also *Δᾶω* the root of *δαίω*, *Λῶω* the root of *λοῖω*, *Πῶω*, *Σᾶω* and *Σῶω* the root of *σῶω*, *Φᾶω*, *Κᾶω* the root of *καίω*, *Πῦω*, *Δέω*, *Θῦω*, *Μῦω*, *Φῦω*.

A dissyllabic Future in *σω*, with a long penultimate, will generally indicate a *pure* Primary root: as *θῦω*, *θῦσω*, *φᾶω*, *φῆσω*. But we find exceptions, as *δώσω* from *δω* or *δο*, not *δόω*. And a short Future penultimate does not always indicate an *impure* Primary root; *κλάσω* from *κλάω* being an exception. But the sifting of these verbs may be left to future investigation.

#### XVIII. The INFINITIVE Form of this Order is seen in

\* The existence of *βῶω* is indicated by *βιόμεσθα*, *Hy. Apol. 528.* from *βίωμα*, which is written *βείωμα*, *Il. X. 431.* *Βείωμα*, if referred to this verb, is irregular. It is most probably synonymous with *βδάμα*, which would be the regular Passive of *βᾶω*.

τυπεῖν or φιλεῖν: and in its pure condition, clear of the termination *μεναι*, it is *τύπτε* or *φίλτε*. It is thus deduced: *τύπτε-μεναι, τυπέμεν, τυπέεν, τυπέειν, τυπεῖν*.\*

The IMPERATIVE Form is the same word in its pure condition, (11.) *τύπτε* as is evident in *φίλτε, σι, τίμας, α*. The Primary forms, *φίλε, τίμε*, as in many other verbs, are supplanted and obsolete.

XIX. From *τύπω* comes the PROPENSITIVE Form (12.) *τυπέω*, contracted into *τυπῶ*. We find this form under the denomination of Second Future, and First Future of some verbs; and it is evident also in what is called the Present form of Contract Verbs; *φιλέω, φιλῶ*. So we have *λέγω, λεγέω, λεγῶ · ἄρω, ἄρέω, ἄρῶ · τίμα, τιμάω, τιμῶ · σιώπω, σιωπάω, σιωπῶ · ποίω, ποιέω, ποιῶ · ὄνω, ὀνόω, ὀνῶ · φροντίω, φροντιέω, φροντιῶ*.

Whatever may have been the original cause or occasion of this system, it is evident that it exists to a vast extent in the language; that it appears, as has been observed, in what are called the Second Futures Indicative of most verbs; in the First Futures of some, those, namely, of the fifth conjugation; and in the Presents, and Imperfects too, of all the Contract Verbs; to say nothing of some forms classed with Verbs in *μι* and it is formed upon roots that have a vowel or diphthong, as well as those which have a consonant before *ω*. The imagination of grammarians, that it is in any case formed from Futures in *σω*, I suppose to be erroneous; the real fact being just the contrary. That the whole Contract system is older than that which has *σ* for the characteristic of the Future will appear certain when the Passive forms come to be considered.

Whether we find these forms *τυπῶ*, or *φιλέω, ὦ*, as Presents in the Contract Verbs, or as Futures in the others, there seems to be good ground to presume that they were of one common origin, that they constituted the same form of almost all verbs, and that they had the same power. We have not only innumerable verbs with the (Future) form *τυπῶ* in immediate conformity with *φιλῶ* in its contracted condition, and through this in immediate connexion with all other Contract Verbs, of course; but we have *Futures* themselves in conformity with all the Contract Verbs, not only in their contracted condition, but in their solute

\* And, as given with the Verbs in *μι*, *τυπήναι*.

It should seem, from the total absence of examples to the contrary, that Infinitives in *ε*, as *τύπε, τέτυπε*, coalescing with *μεναι*, so as to retain the latter part of it, always make the coalition, not with *εναι* but with *ναι*, dropping *με*, as *τέτυπε-μεναι, τετυπέ-ναι*. Therefore Infinitives in *εε, η*, making the coalition with *ναι*, in the same manner, assume correctly the form *τυπήναι*: whence then comes the circumflex, *τυπήναι*?

condition also. Such are *καλέω, καλῶ, τελέω, τελῶ* (Il. I. 156.); *μενέω, μενῶ* (Il. I. 45.); *σκεδάω, σκεδῶ* (Æd. Tyr. 138.); *ὀμόω, ὀμῶ*: and these are not formed from *καλέσω, τελέσω, μενεσω, σκεδάσω*, *ὀμόσω*, as say the grammarians; but from the Primary forms *κάλω, σκέδω, ὄμω*, &c. In the mere shape of the words themselves therefore there is nothing to forbid the Contract Verbs and the Futures like *τυπῶ* being originally one and the same form, and constituting a general system of PROPENSITIVES.

Observe the future sense in such examples as the following:—

Ἀτὰρ Τρώων κορέεις κύνας. (Il. N. 831.) ὥς ἀπολέει μιν: (Herod. I. 34.) “He would lose him.” κερδανέεις. (I. 35.) κομιεῖ. (Il. 121.) βαλλέειν. (Il. 35.) καταγιεῖν. (I. 86.) παρέω for παρῶ, from *πάρειμι*. (IV. 7.) γαμέω: (Il. I. 388.) “I will not marry the daughter of Agamemnon.” βαλλέω, ὦ: (Il. Θ. 403., Hy. in Ven. 289.) “will cast or hit.” στελέω. (Od. B. 287.) ἀγγελέω. (Il. Θ. 409., Herod. VII. 447.) ὀλέω. (Hom. Il. O. 700., Φ. 133. 278.; Herod. VIII. 138., IX. 18.) τί φῶ; τί δρῶ; τί ποιῶ; (Arist. Plut. 1198.) “What shall I do?” τί δρῶμεν; (Soph. Philoct. 960. or 977.) ἀντιῶ. (Il. M. 368., N. 752.) This verb should probably be placed with those of the Primary Order: but this does not alter the value of its future character.

We find the *same* word used in *both* senses sometimes:—

Ἐρέω, future. Ψεύσομαι, ἢ ἔτυμον ἔρέω; Od. Δ. 140. τοῦτο δέ τοι ἔρέω. Od. H. 243.; and frequently, Il. Δ. 176. 182., I. 56., X. 108.; Od. Z. 285.

——— Τουγὰρ οὐκ ἔρεις κακὸν  
εὐεργετήσαι φῶτα, γενναῖος ἡγεγώς. Alcest. 875.

“Wherefore *he shall* not say that he acted kindly to a worthless wight, being generous himself.”

The form seems to be almost always Future in this verb *ἔρέω*. Yet we have *ἔρεῖς*, present, in Philoct. 439.

Τελέω, future, Æd. Tyr. 232.; Il. I. 156., Θ. 415.; Od. B. 256.: present, Soph. Ajax, 528.

Καλῶ, future, Xen. Symp. i. 15.

——— Οὐ μὴ καλέῃς μὲν  
ἀνθρῶφ', ἱκετεύω, μηδὲ κατερεῖς τοῦνομα. Arist. Batr. 299.  
“I entreat that *you will* not call me so,” &c.

καλέω, ὦ, present, frequently.

Ὀτρυνέω, future, Il. K. 55.; present, Od. B. 253.: ἔρῳ, future, Il. A. 454.; present, freq.: πανύω, future, Od. Φ. 174.; present, freq.: ἐλάω, “I drive, or I will drive.”

With regard to Power, it is much more consistent with known philological facts that one temporal power, namely the Propensitive or Future, should originally belong to this whole class of

forms, and afterwards become divided, or in some of them modified or changed, than that two kinds of power should be distributed to verbs not essentially differing in their form from one another: i. e. it is much more reasonable to suppose that some of these Propensitives should steadily maintain the futurity of power once common to all, and others *acquire* a present power (easily stealing upon futurity *instant*), than that *such* a form of Present verbs, undistinguished from Futures, should be part of an original structure.

That a structure of Present forms *afterwards* took place I readily grant: and that  $\tau\acute{\upsilon}\pi\omega$  was regularly formed to express the Present meaning, and  $\tau\acute{\upsilon}\psi\omega$  the Future, each indubitably and unambiguously, I doubtless believe. But it is more than probable that the very reason of this was the declining of some of the older forms from their once uniform and definite use, *without adequate distinction* being observable in the shape of the words themselves.

The meanings, then, of either instant or remote futurity, which constituted the one power of  $\tau\acute{\upsilon}\pi\omega$ , I understand here to divide themselves into two, between the apparently two genera of Secondary forms,  $\tau\upsilon\pi\hat{\omega}$  and  $\phi\acute{\iota}\lambda\acute{\epsilon}\omega$ ,  $\phi\acute{\iota}\lambda\hat{\omega}$ .  $\tau\acute{\upsilon}\pi\omega$  itself by degrees declining to retain *in general* more than one of them, namely, the instant futurity, and even that incorrectly. The two genera are both indeed of the propensitive shape; but while the form  $\tau\upsilon\pi\hat{\omega}$  is used to express acts of future time, the (so called) Present form  $\phi\acute{\iota}\lambda\hat{\omega}$ , assuming to unite an idea of the past with its legitimate instant futurity, trenches on the ground of the participle, and expresses such acts as are absolutely or relatively present. This instant futurity also, similarly compounded with the adjoining past, and so constituting an expression of the present, is what now *generally* remains to the form  $\tau\acute{\upsilon}\pi\omega$ , but incorrectly; though it is sometimes found in its old pure futurity of meaning, as has been already seen.

*How* the parting out of the meanings, *I will beat, I beat or am beating*, became determined, the one to some verbs, and the other to others, it is difficult to say; and I have no conjecture worth offering. The construction of a protracted form of verb,  $\tau\upsilon\pi\acute{\epsilon}\omega$ ,  $\hat{\omega}$ , with powers the same in all cases, may easily be supposed to have been of design, and even essential to the early language. But the kind of parting out of different meanings (a *future* meaning to some verbs of a certain form, and a *present* to others of the same form) must have come about, I should think, in a way of inadvertency, and of separate provincial usages; however it became conventionally determined afterwards, and established as the language became written.

Probably, however, as we have said, it was before the present

meaning was determinately given to some verbs, the future still remaining to others of the same form, and on account of the unsettled confusion, that for very many verbs among them distinct new forms were constructed, like *τύπτω*, to express the *present* meaning unambiguously, and others, like *τύψω*, to express the *future*.

XX. The Propensitive *Subjunctive* belonging to this order (13.), *Τυπῶ, τυπῆς, &c.*, is not given by the grammarians in the paradigm of the Indicative *τυπᾶ*. We have it, however, in all its regularity, amongst the Contract Verbs, *φιλέω, ᾶ, φιλέης, ῆς, φιλήῃ, ῆ, &c.*, and in the Verbs in *μι*. Every term corresponds with the coordinate term of the Primary System, with this difference, that the former has received an internal augmentation of the length of a short vowel.

The power, as in the Primary Order, expresses the act signified by the root uncertainly, potentially, or hypothetically; and indicates the time of it as future; in general, relatively future. We should render it, *I may or can strike*: and usually with *if, that, &c.*, preceding.

“Ὅ καὶ δέδοικα μή τι δρᾷ νεώτερον. *Aristoph. Eccl. 337.*

“Lest she *do* something strange.”

“Ἵβριζ’, ἕως ἂν τὴν δίκην ἄρχων καλῇ. *Aristoph. Vesp. 1395.*

“Till the magistrate *demand* your punishment.”

“Ἴνα . . . γνῶ . . . Ἀτρείδης . . . ἦν ἄτην. *Il. A. 411.*

XXI. Corresponding with the Protracted Imperative Form before mentioned, and with these Propensitives, we have also PARTICIPIAL Forms of the same Secondary Order, appearing in the (so called) *Future* Participles of some verbs, and *Present* Participles of others called Contract. The proper meaning universally is *present*; and, if any other have been acquired, it is a declension from it. Of this Order are (14.) *Τυπῶν* (from *τυπέων*), *λεγῶν* (from *λεγέων*), *σπαρῶν* (from *σπαρέων*): also *φιλέων, ᾶν · τιμάων, τιμῶν · σιωπάων, σιωπῶν · &c.*: and with Verbs in *μι*, the form *Τυπείς*, with other correlative terminations, is given in *ῖεις, στᾶς, δοῖς* · the reason of which will appear hereafter.

XXII. The PERFECT Form, or PRETERITE, belonging to this Secondary System, is (15.) *ἔτύπειν, ην, or ἔτύπεον, ουν*. It appears in what afterwards became the Imperfect of the Contract Verbs; as *ἐφίλειον, ουν · ἐτίμαον, ων · &c.*: and if the form be required in a condition corresponding with *ἔτυπεν*, as well as

ἐτυπον, namely, ἐτύπεεν, ἦν, it is apparent in the Second Aorist (so called) of Verbs in μι · ἔστην, ἔφην, &c.<sup>b</sup> All these forms arise first in a resolved condition, a lengthening of the Primary form, and then become contracted. In the Barytone Verbs in general they are not now to be traced; at least, not in the Active species.

The power of this form cannot perhaps be considered as differing much from that of the Primary ἐτυπεν or ἐτυπον · asserting every kind of act perfect and past. And it may reasonably be surmised, if not concluded, that the ἐποίηι of the ancient artists, upon which PLINY and HARRIS have criticised (see *Hermes*, chap. vii. about the end), was more correctly to be rendered *executed*, than *was executing*; notwithstanding that this form is called in the grammars the Imperfect of Contract Verbs. I suppose it was a form in common use, as a Preterperfect, when the *ancient* artists inscribed their works with it; and their successors very naturally continued to use the term of their famous predecessors, though becoming ambiguous, and supplanted in common use by ἐποίησε. The adoption of a form to supplant it in any measure rested most probably, among other things, upon the supposed or real expediency of giving up to it the expression of *imperfect* acts, which it was stealing (through inadvertence and provincial usage) from the Participle with a Preter auxiliary; while the new term should express such acts as were perfect and past, taking up the original power.<sup>c</sup>

It is evident that, open *Herodotus* where you will (and now, for instance, in *Call.* sect. 11. and 25.), he not only uses ἐποίησον

<sup>b</sup> ἔστην, ἔδων, and ἦν, no doubt, as given in the grammars, have short penultimates plural in this form: and even ἔστην, with long penultimates, is said to have also ἔστασαν, 3 plur., with sometimes a transitive meaning, *statuerunt* (*Il.* M. 56.; *Od.* r. 182., θ. 435., ζ. 306.); though generally the meaning (and that of ἔσταν *always*) is corrupted into *stant*. But these exceptions, without being sufficient to disturb the general character of this form (called Second Aor.), as of the Secondary Order, are sufficient, perhaps, to indicate that there *was* also once a simpler Preter form, one, namely, of the Primary Order, whose terminations would be all short: ἔθεν, ἔθεε, ἔθε · ἔθεμεν, ἔθετε, ἔθεσαν · ἔσταν, ἔστας, ἔστα · ἔσταμεν, ἔστατε, ἔστασαν: the Secondary or Contract being ἔστην, ἔθης, ἔθη · ἔθημεν, ἔθητε, ἔθησαν · ἔστην, &c., ἔστησαν, *stant*, regular. Several examples of such short Primary forms do indeed appear: e. g. ὄδταν, ὄδτας, ὄδτᾶ · ὀδταμεν, ὀδτατε, ὀδτασαν · for ἔδταν, &c. Thence ὀδτάω, or ὀδτω, to wound (see *Il.* Δ. 525., N. 561.); ὀδταμεν, *Inf.* (*Il.* E. 132. 821., *Il.* φ. 68. 397.). So also ἔκταν (*Od.* i. 320., E. 310., P. 8.; *Il.* O. 432.) from κτάω or κτῶ, now κτείνω, I kill. HOMER has also the aor. 2. βάτην, ὑπέρβασαν, for ἔβάτην, ὑπερέβασαν, from βάω, now βαίνω · κατέκταν (*Il.* Δ. 319.), I slew; and many more.

<sup>c</sup> Some Second Aorists are found with a Passive power, in the long form: e. g. στέννυμι, I extinguish; ἔσθην, I have been extinguished; plur. ἔσθμεν, *Inf.* σέσθηναι. Ἐδάην, I was taught, seems to be of the same character, from δαίω · in the Primary form, Δάω, now δάω: also ἦλων, I was taken, from ἄλλω, r. ἄλω · ἔφην, I was produced, from φύω, *nascor*, r. φύω, *gigno*; ἔδυν, from δάω, *mergor*, *subeo*, r. δύω, *mergo*; ἔστην, ἔκλυν. The reason of this will appear when we come to consider the Passive species.



as a Perfect, but he continually adopts the same form in other verbs in the same sense. Observe, Call. 13. *ὑπερεχώρει* · 17, 18. *παράλυσεν* · 24. *ἐτίμων* · 25. *ἐφοίτων*. Καὶ οὐ γὰρ ἀνίεε ἐπιῶν ὁ Δαρεῖος · (*Herod.* IV. 13.) “did not cease pursuing:” from ἀνίεω, ἀνίημι. So here come regularly the agitated words, *ἔψεε*, *Herod.* I. 48.; *ἐνείχεε*, I. 118.; *ᾤφλεε*, VIII. 26. So we have *παρίει*, 3. s. imp. from *παριέω* (*Xen. Cyrop.* I. 2, 1.); “he admitted:” *ἑδόκει* δέ μοι (*Xen. Mem.* II. 6.); “he seemed to me:” *ἦς ἐκρατεῖτε* (*Dem. Phil.* I. the beginning.)

“Ὅς ποτέ μ’ εἰρόμενος μέγ’ ἐγρήθευεν ᾧ ἐνὶ οἴκῳ. II. H. 127.

“Greatly delighted (in) making enquiries,” &c.

Οἱ δὲ μάλ’ ἐτρόμεον καὶ ἐδείδισαν, οὐδὲ τις ἔτλην. II. H. 151.

Βουφόνεον δὲ κατὰ κλισίας, καὶ δόρπον ἔλοντο. II. H. 466.

“They slew oxen.”

The complete power of this form to express acts perfect and past is as evident as in the case of the Primary form, in every respect.

Ἦν ὡ γει Πριαμός τε, καὶ ἄλλοι Τρώες ἀγανὸν  
Εἰπεῖν. II. H. 386.

“Hath commanded me to say.”

Καὶ δὲ τόδ’ ἦν ὡ γε οὖν εἰπεῖν ἔπος. II. H. 394.

“They have also commanded me to say this.”

XXIII. The *Subjunctive Preter* of this Order may be easily understood from what has been already said. Generally it is of the form (16.) *Τυπέοιμι, οἶμι* · but a reference to the Verbs in *μι* shows that it was also dialectically *Τυπέεεν*, or *τυπεῖην*.

We should render it, *If that, O that, &c., I might, could, would, or should, strike*: or in some cases *struck* may be admitted: as *Τμῖν μὲν θεοὶ δοῖεν*. (II. A. 18.) “O that the Gods *would grant* you!” or, “O that the Gods *granted* you!”

The same jealousy should be observed here as in the similar Primary forms, with respect to the maintenance of the preter expression where a future expression seems to be suggested.

οἷς Ὀλύμπιοι θεοὶ  
δοῖεν ποτ’ αὐτοῖς ἀντίπου’ ἐμοῦ παθεῖν.  
*Soph. Philoct.* 313.

“To whom *might*” (not *may*) “the Gods of Olympus sometime give requital of my suffering!”

Θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε,  
ἧν αἱ Μυκῆναι γυνοῖεν. *Philoct.* 322.

"Might it be (mine) to satisfy my rage sometime, that Mycenæ might" (not may) "know," &c.

Ἄλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωνώμεν ὀπίσσω  
 Ἀυτοθέν· ἢ τις ἔπειτα καὶ ἡμέων Ἀχιλλῆϊ  
 Παρσάλη, δολίῃ δὲ κράτος μέγα· μηδέ τι θυμῷ  
 Δευέσθω. Π. Τ. 119.

"But come; we must turn him back: or one of our host should succour Achilles, and give him strong support: nor let any thing be wanting to (the animation of) his courage."

Concerning the Infinitive Form (17.) *Τυπεῖν*, or *Τυπῆναι*, see XVIII. and the note.

#### SECONDARY REDUPLICATE FORMS.

XXIV. In Reduplicate Verbs a similar series of forms is to be observed, constituted upon the principle of prolongation between the root and the formative terminations: as in the case of Simple Verbs.

These forms are:

(61.) *Τετύπες*, the pure Infinitive, and Imperative.

The form which the grammarians call the Attic Imperative of Verbs Reduplicate in *μι* is of this Order. *Τίθεε, εἰ· ἴστας, α· δίδος, ου.*

(62.) *Τετύπεα*, the Propensitive.

*Τιθέασι, Herod. IV. 23., Thucyd. II. 34. ἑστέατε, Herod. V. 49. 71. διδάσι, Herod. I. 93., Thucyd. I. 42. βεβάασι, Π. B. 134. γεγάσι, Hesiod, Op. et D. 108. ἐκγεγάσι, Π. Δ. 41. 325. ἔσταα, τέθναα, τέτλαα, μέμαα, μεμάασι.*

This form seems also to end in *ω*, like the corresponding form of the Simple Verb. *ἐπιτιθεῖς, Herod. V. 95. et alibi. ἰσῑά, Herod. IV. 103. παραδιδόι, Herod. I. from δίδω. βιβῑ, Hom. Hy. to Merc. 225. διδόις, Π. I. 164.*

(64.) *Τετυπεώς*, the Participle.

*Ἑστάοτα, Π. B. 170. ἑστέως, Herod., and lengthened, ἑστηώς, Hesiod, Theog. 747. τεθνεώς (and τέθνεος), Herod. I. 112. τεθνεώτων, Thucyd. III. 104. τεθνεώτος, IV. 38. τεθνεώτα, Xen. Anab. I. Also τεθνηώς, Π. T. 300.; and τεθνευώς, Π. Z. 464., P. 161.; root θάνω. βεβαώς, γεγαώς, μεμαώς. τετληώς, for τετλαώς, Od. T. 23. κεκμηώς, for κεκμεώς, from γ. κάμω· redupl. κέκαμα, κέκμα. τετμηώς, pass.; κεκορηώς, pass., Od. Σ. 372. τετηνώς, Π. I. 30., lengthened.*

Qu. Do not *τιθεῖς, ἰσῑάς, δίδους*, belong to this Order?

(65.) Ἐτετύπεον, εἰν, or ἐτετύπεον, ουν, the Preterite, which is also found with the termination εα.

Ἐτίθει, Od. E. 196. ὑπερετίθεα, Herod. III. 155. προετίθεε, VIII. 49.

From the termination εα comes ἐκεχήνη, Aristoph. Ach. 10., by contraction. μέμασεν for ἐμέμασε, Theocr. 25. 64. ἐλελήθεε, ἐνδεδύκεε, Herod. IX. 22. ἐώθεα (εἰώθειν), Herod. IV. 15. 127. ἐτιθήπεα, Od. Z. 166.

All the forms called Attic Imperfects of Verbs in μι Reduplicate, seem to be of this Order: ἐτίθειον, ουν, &c. Ἐδίδον, Herod. I. 163. III. 50. &c.

These forms are generally apparent in such verbs as, in the Primary Reduplicate condition, end in μι, and they make the prolongation with α and ο, as well as with ε.

They seem always to speak with the same powers as the Primary Reduplicate forms; as also do those of the Third Order: and all most frequently speak but as a Simple Verb.

(67.) The derived Infinitive Form is from τετυπείμεναι, Τετυπήναι, or perhaps more reasonably τετυπήναι, also τετυπείν.

Τεθνήναι, Agam. 550. Πεπαρῆναι or πεπορῆναι, Pind. Pyth. II. 105. appears to belong here; from πόρω, transire facio, extendo, dono. So διδῶν, Theocr. XXIX. 9. for διδοῦν.

The Subjunctive Forms require no explanation.

XXV. Of Contracted Verbs in general it is said that they want "the Second Future, the Second Aorist, and the Middle Perfect." How the Second Future seems to be undiscoverable is evident enough. This form is never found in any other shape than that of the contracted condition of φιλέω, namely, φιλῶ; such as are τυπῶ, λεγῶ, &c. The thing sought is in the hand already. Allowing for the commutability of α, ε, ο, "the Contracted Present" is the identical form in question; and had φιλω, the primary form, been in use, φιλῶ would have been called its "Second Future." In like manner, if we assume a form, constructed according to the rules for the "Second Aorist," from φιλέω, we have the exact form called the Imperfect, ἐφίλειον. And the "Middle Perfect," deduced by rule from this, would be πεφίλεα: as also τετίμαα, from τιμάω (like τίθεα, βέβηα: see XXIV. 62.); a form hardly recognised by that name, and little in use, and therefore generally, but incorrectly, said to be wanting.

The Forms called First Future, First Aorist, and Perfect Active, in Contract Verbs, will come to be considered under the Third Order.

## OF FORMS OF THE THIRD ORDER.

XXVI. IN process of time, yet still in ages earlier than the date of any written records now remaining, and under the influence of provincial separations, it is easy to conceive that the use and power of some Verbal forms would so vary, as to create no inconsiderable degree of ambiguity and inconvenience; especially where renewed provincial intercourse became a matter of importance, and continued to be so. Under such circumstances the effort to produce new forms with fixed and precise meanings would find no want of encouragement; and under such circumstances we may reasonably suppose it was, that the forms of this Order arose.

I am not, let it be remembered, speaking of the invention of new radical signs by savages, nor of invention by savages at all. There must have been times and places, or at least a sufficiently long time and ample place, when intelligence and philosophy might easily exist in force enough to bring about gradually such a change of system, or rather such a new cast of additional forms, as we here speak of. A slight recollection of known conditions of intellect in ancient times, in Oriental countries, or in Egypt, with the various results produced, may be sufficient to justify the idea.

The forms now coming under our consideration appear to have been generally constructed upon verbs of the Second Order; and, in the great majority of instances, by the insertion of a consonant into the resolved form, between the vowel of prolongation and the formative termination, thus making it still longer.

The consonants chiefly used are  $\delta$ ,  $\zeta$ ,  $\theta$ ,  $\lambda$ ,  $\nu$ ,  $\tau$ , in what are denominated Present Forms, and  $\sigma$  in the Propensitives or Futures. It may also be added, by the way, that  $\kappa$  is inserted in like manner in the Reduplicate Verbs; but this belongs to another department of the general subject. These have each their respective participles, preter forms, and subjunctives propensitive and preter, characterised by the same letter. All generally suffer a vocalic contraction.

XXVII. To notice, however, the INFINITIVE Form first, it is (21.)  $\acute{\tau}\acute{\upsilon}\pi\tau\epsilon$ .—The Primary was  $\acute{\tau}\acute{\upsilon}\pi\epsilon$  the Secondary  $\acute{\tau}\acute{\upsilon}\pi\epsilon\epsilon$  and the Third is  $\acute{\tau}\acute{\upsilon}\pi\epsilon\tau\epsilon$ , with the  $\tau$  inserted, and, when contracted,  $\acute{\tau}\acute{\upsilon}\pi\tau\epsilon$ . Such is the *proper* form, according to analogy; but it is ideal only. The form in use comes as the others were seen to come:  $\acute{\tau}\acute{\upsilon}\pi\tau\acute{\epsilon}\mu\epsilon\nu\alpha\iota$ ,  $\tau\upsilon\pi\tau\acute{\epsilon}\mu\epsilon\nu$ ,  $\acute{\tau}\acute{\upsilon}\pi\tau\epsilon\epsilon\nu$ ,  $\acute{\tau}\acute{\upsilon}\pi\tau\epsilon\nu$ .

In the same manner comes  $\acute{\tau}\acute{\upsilon}\pi\sigma\epsilon\nu$  (now written  $\acute{\tau}\acute{\upsilon}\psi\epsilon\nu$ ), by the insertion of  $\sigma$ , and contraction.

$\acute{\tau}\acute{\upsilon}\psi\alpha\iota$ , another Infinitive belonging to this Order, is anomalous

lous; but it will receive collateral elucidation when we speak of *τύψα* and *τύψα*.

The first of these Infinitives expresses the act generally; the second as about to be in time future; the third as taking place at any indefinite time. (See XXXIII. and XXXIX.)

The same form (21.), *τύπτε*, is the Imperative; and *not* ideal. The power of it is propensitive, though it be called a Present: for even if it be rendered not merely *strike*, but *be striking*, nothing is contemplated but what is future, however immediate. Examples would be superfluous.

XXVIII. It is observable that in the Secondary Order (22.), *τυπῶ*, with its proper propensitive or future power, and *Φιλῶ*, with its present power incorrectly acquired, are not distinguishable in their mere inflexions from one another. And except we know the particular words themselves which retain the propensitive meaning, and those also which assume the present, we could never tell by the inflexion alone, which sense should be applied. The forms, also, both of the Primary and Secondary Systems, which originally expressed a perfect act, coming to be used for the expression of an imperfect act, recourse seems to have been had to the Reduplicate form, Primary or Secondary, to represent the perfect act, though incorrectly.

Hence an opening was occasioned in many verbs for a new form, unambiguously to express the present; for another, to express the propensitive or future; and for a third (if the old Perfects *τύπον*, &c., were to be at all given up to the imperfect sense), for the perfect and past. Upon this state of things the new or Tertiary forms came into existence: one for the Present, *τύπτω*; another for the Future, *τύψω*; and a third for the Perfect past, *τύψα*: and the latter takes the cast of its termination from the Reduplicate *τέτυπα*, which had been previously brought somewhat into preter use, though very inconsistently both with its form and original power.

From *τυπέω*, therefore, arises, in the first place, *τυπέω*, contracted into *τύπτω*, the Present form of this Third Order. It asserts the agent to perform an act, signified by the root, presently; i. e. in time now instant, or else current both before and after the moment of speaking or some given moment, or contemporaneously with some act or event, or usually. It takes the temporal power which used to belong to the participle with the auxiliary present understood, and leaves to the participle only the power of assuming or indicating an action in the agent with which it is connected. Of this Order are such verbs as the following, in the third condition, with many more. Some in the first and second condition are *assumed*, reasonably.

I.	II.	III.
τέμω, <i>ot támō</i>	τεμέω, <i>ō</i>	τεμένω, <i>τέμνω</i> .
κάμω . . . . .	καμέω, <i>ō</i>	καμένω, <i>κάμνω</i> .
τίκω, <i>τόκω</i> , <i>τέκω</i> . . . . .	τεκέω, <i>ō</i>	τεκέτω, <i>τίκτω</i> .
δάκω . . . . .	δακέω . . . . .	δακένω, <i>δάκνω</i> .
στέλω . . . . .	στελέω . . . . .	στελέλω, <i>στέλλω</i> .
βάλλω . . . . .	βαλέω . . . . .	βαλέλω, <i>βάλλω</i> .
θάλλω . . . . .	θαλέω . . . . .	θαλέλω, <i>θάλλω</i> .
ἄνω . . . . .	ἀνώω . . . . .	ἀνότω, <i>finio</i> .
ἄνω . . . . .	ἀνέω . . . . .	ἀνέθω, <i>ἄνω</i> .
ὄνω . . . . .	ὀνώω . . . . .	ὀνότω.
ἄρω . . . . .	ἄρέω . . . . .	ἄρέμω, <i>ἄρω</i> . <sup>4</sup>
ἄρω <sup>4</sup> . . . . .	ἄρόω . . . . .	ἄρόττω, <i>ἄρόζω</i> .
πέλω, <i>adsum</i> . . . . .	πελάω, <i>πλάω</i> . . . . .	πλάττω, <i>σσω</i> , <i>ζω</i> , <i>θω</i> .
πράγω . . . . .	πραγέω . . . . .	πραγέσω, <i>πράσσω</i> .
πλάγω . . . . .	πλαγέω . . . . .	πλαγέσω, <i>πλήσσω</i> .
πρίκω . . . . .	πρικέω . . . . .	πρικέσω, <i>φρίσσω</i> .
δίω . . . . .	διέω . . . . .	διέδω, <i>δείδω</i> .
σάω . . . . .	σαώω . . . . .	σαόζω <i>σώζω</i> .
ὀρύκω . . . . .	ορυκέω . . . . .	ορυκέσω, <i>τω</i> , <i>ττω</i> , <i>σσω</i> .
ἄω, <i>spiro</i> . . . . .	ἄλω, <i>audio</i> . . . . .	ἄιδω, <i>ῥδω</i> , <i>ἄειδω</i> , <i>cano</i> .
σπώ, <i>potum do</i> . . . . .	σπώω, <i>σπέω</i> , <i>haurio</i> . . . . .	σπᾶδω, <i>σπένδω</i> , <i>libo</i> .
δικώ . . . . .	δικάω . . . . .	δικάζω.
πλάω . . . . .	πλαέω . . . . .	πλαέθω, <i>πλήθω</i> .
πύω . . . . .	πυόω, <i>or πυέω</i> . . . . .	πυόθω, <i>πύθω</i> .
λάω, <i>capiō</i> . . . . .	λαέω, <i>tollor</i> , <i>latus</i> . . . . .	λήθω, <i>lateo</i> .
ἱλω, <i>ειλω</i> . . . . .	ἱλέω, <i>ειλέω</i> . . . . .	ἱλλω, <i>ειλλω</i> .
δύω . . . . .	δυνέω . . . . .	δυνένω, <i>δύνω</i> .
ἁμάρτω . . . . .	ἁμαρτέω . . . . .	ἁμαρτάνω.

<sup>4</sup> Ἄρω. Some verbs of short formation evidently work as Primary forms; having Secondary and Tertiary derivatives, although they may themselves be Tertiary in relation to more simple elements: and as ἄρω, or ἄρω, is Primary with a Tertiary, ἀρόζω, but is also itself Tertiary to ἄρω: so other forms, as ἐκφρον (XV.), proving πέφρω, have a Primary character, but nevertheless may be themselves Tertiary to more simple elements, as πέφω, proved by πέφωμαι. Ἐκτανα, or ἐκτονα, is the Primary Reduplicate to κτάνω, or κτένω (whence κτείνω), and has a Tertiary ἐκταγκα: but, in the correlative shape, ἐκτακα, it is itself the Tertiary Reduplicate (with κτάνω, or κτένω, as a Tertiary to κτᾶ), of which the Primary element is κτᾶ: and this is plainly proved by ἐκτάμην (155.), belonging to ἐκταμαι, and this to ἐκτα: all Primary Reduplicate forms. The same may be seen in τάνω, τένω (whence τείνω); with which, as a Primary, are connected τέτανα, having τετάνυκα, τέταγκα, as its Tertiary; which is proved by the existence of τετάνυσμαι: and with which again, as a Tertiary, τέτακα is connected, having τέτα for its Primary, which is proved by the existence of τέταμαι. Observe also,

πᾶ (root, *πε*).

πέω.

πέτω, tertiary . . . . . πέτω, primary.

πέσω

πετέω.

ἔπεσα

πετένω, πίντω.

πετάσω.

ἐπέτασα.

πέπα.

πέπεα.

πέπεκα . . . . .

πέπετα, πέπτα [whence πίπτω].

πέπτεα.

πέπτεκα, ηκα, ωκα.

It is scarcely necessary to enumerate the various *classes* of derivatives of this Order, and further formations upon it; but something of their nature and variety may be observed.

<p><b>A.</b>          πῖω, πίνω.          φῖω, φαίνω.          ἴκω, ἰκάνω.          τέλω, τελέθω.          δῶκω, διωκᾶνθω.          ἀμύνω, ἀμυνάθω.          στένω, στενάχω.          μίγω, μίσγω.          ἔπω, ἔσπω.          ἔδω, ἔσθω, ἔσθιω.</p>	<p>λευκαίνω.          κοιλαίνω.          καλεπαίνω.          σημαίνω.          σεμνίνω.          ἡδύνω.          ἔρω, ἐρέω, ἐρεείνω.          φῶω, φαείνω.          ἀλεείνω.</p>	<p>δείκω, δεικνύω.          σθῆω, σθευνύω.          στορέω, στορευνύω.          κερᾶω, κεραυνύω.          κρεμάω, κρεμαννύω.          πέτω, δαί, πεταννύω.          The Futures are those of simpler forms:          ζεύξω, σθέσω, &amp;c.</p>	<p>βαί, βάω, βάσκω.          βάλω, βλάω, βλάσκω.  <b>K.</b>          γένω, γιγένω, γίγγω.          μένω, μίμνω.          πέτω, πίπτω.          (τόρω) τορέω, τιτράω.          φυσάω, ποιφύσσω.</p>
<p><b>B.</b>          πελάζω, f. δώω.          διατάζω.          κονίζω.          λακτιζώ.          ἀρμύζω.          ἐρπίζω.          δαίζω, ἰζώ.          παίζω, ἰζόμαι.          Frequent.</p>	<p><b>E.</b>          μάθω, μαυθάνω.          πύθω, πυυθάνω.          φύγω, φυγγάνω.          τύχω, τυγχάνω.          λάθω, λαυθάνω.          δάρθω, δαρθάνω.          ἔλω, ἐλαύνω.</p>	<p><b>G.</b>          Intentionals:          γελασεῖω, no fut.          παλεμησεῖω.          γαμησεῖω.          βρωσεῖω.          ἐργασεῖω.</p>	<p><b>L.</b>          πῖω, πιπίσκω.          μνᾶω, μνᾶω, μιμνήσκω.          γνᾶω, γνᾶω, γινώσκω.          δᾶω, δᾶω, διδάσκω.          δρᾶω, δρᾶω, διδράσκω.          ἄρω, ἀραρίσκω.          ἄφω, ἀπαφίσκω.          πέρω, ᾶω, πιπράσκω.</p>
<p><b>C.</b>          δόκω, δοκεύω.          ἀριστεύω.          παιδεύω.</p>	<p>The Futures are those of prior forms:          μαθησέμαι, πευσόμαι,          φεύξω, λήψω, δαρθήσω, ἐλάσω.</p>	<p><b>H.</b>          ἄλλω, ἁλίνδω.          κυλίω, κυλίνδω.          καίω, candeo.</p>	<p>Generally the Futures are those of simpler forms:          πῖσω, μνήσω, γνώσω,          δράσω, ἄρσω, περᾶσω. But, διδάξω and διδασκῆσω - also ἀπαφήσω.</p>
<p><b>D.</b>          κερδαίνω, ᾄω.</p>	<p><b>F.</b>          ζεύγω, ζευγνύω.          πάγω, πηγνύω.</p>	<p><b>I.</b>          εἶρω, εἰρίσκω.          ἴλω, ἰλάω, ἰλάσκω.          θᾶνω, ἔω, θηθήσκω.</p>	

The mere lengthening of the vowel of the penultimate syllable of any verb may not seem to constitute a proper Tertiary form; yet it gives rise to new forms better admitting of classification here, than with Primary or Secondary forms. Such are - ἀκούω, παύω, κλαίω, lengthened from ἀκούω, πᾶω, κλάω: and φεύγω, ραίνω, λείβω, πείθω, τείνω, &c., from φύγω, ράνω, λίβω, πῖθω, τένω: σπείρω, from σπάραω, σπέρω, σπόρω.

XXIX. The *Present Subjunctive*, connected with this form, is (23.) Τύπτω, ἦς, and it *supposes* the act of the root, or expresses it doubtfully, potentially, or hypothetically; either as *present*, or nearly future, or consequent upon some other given act or event.

XXX. In proceeding to observe the *PARTICIPIAL* Forms of the Third Order, we find that, whereas in the Second Order there was *one* Participial form, which in some verbs asserted a

present action, and in others appeared declining to a future, in this Third Order we have two distinct forms, assuming each kind of action respectively.

(24.) Τύπτον is the distinct Participle of the Present, and Τύψων of the Future. The power of each is definite and well understood; the former assuming a *present* action, the latter an action *about to be*. Τύπτον is the form immediately connected with this first part or section of the Order, relating to present time; and it is in perfect harmony with the *original* Participial forms, in character and use.

XXXI. In advancing to the PRETER Forms of this Order (and I am obliged here to use the term Preter only, and not Perfect), we must be reminded that they do not uniformly assert a perfect action, as the corresponding form of the First Order did, and as the corresponding form of the Second Order did originally, while afterwards it in part degenerated into the expression of an imperfect act; but that the form corresponding in termination with the old Perfects, here always, and only, asserts an imperfect or suspended act, while a new form is invented to assert acts perfect.

(25.) Ἐτύπτον is a form asserting merely and entirely an IMPERFECT act; an act present and unfinished at some time *past*, or relatively to some other past act or event. It takes the power which used to be vested in the Participle with the auxiliary of past time understood. It also expresses a usual habit of action, but in past time only. It speaks with a union of absolutely *past* and relatively *present* time: *I was striking*; or, *I used to strike*.

"The Imperfectum is sometimes put," says MATTHIÆ (p. 505.) "for the Aorist; in HOMER especially, and HERODOTUS. The significations of the Aorist and Imperfect were not accurately distinguished in the ancient language." Is not this the case *chiefly* in such verbs as have their Imperfect (so called) identical with the Second Aorist? They are properly, like λέγω, of the Primary Order: e. g.

Ἐθίγεις ψυχῆς, ἔθιγες δὲ φρενῶν. Eur. Alcest. 108.

"Thou *hast* touched," &c.

Hence the more modern forms, properly Imperfects, may have sometimes got involved in the same perfect sense.

XXXII. (26.) Τύπτοιμι is the Imperfect Subjunctive, connected with this form. It asserts the act of the root uncertainly, potentially, hypothetically, or optatively, as if imperfect at a time past: q. d. Supposing *I struck, did strike, or were*



*striking*; or, after another preter verb, *I might, would, should, or could strike, or be striking.*

The preter expression should be maintained in translation, if the English idiom will admit of it; as it generally will.

Μόνον θεοὶ σὺ ζοῖεν ἔκ γε τῆσδε γῆς  
ἡμᾶς.

*Soph. Philoct. 526.*

“O that the gods *might*” (not *may*) “but save us out of this land!”

(27.) For the Infinitive, *Τύπτειν*, see XXVII.

XXXIII. The second part or section of this Third Order comprises a series of forms in which the expression of future time is strongly marked, and of which *σ*, inserted as before explained, is the general characteristic.

From the Primary INFINITIVE, *Τύπε*, and the Secondary, *Τύπεε*, comes the corresponding form of this series, *Τύπεσε*, with the characteristic *σ* inserted; which, by contraction, as well as by the addition of the usual termination, becomes *τύψειν*. It signifies that the action of the root is to take place distinctly at some future time.

Εὐχέο δ' Απόλλωνι Λυκηγενεῖ . . .  
. . . ῥέξειεν κλειτήν ἑκατόμβην.

*Il. Δ. 101.*

“Vow to sacrifice (on getting home).”

— σὺ δὲ σύνθεο, καὶ μοι δημοσσον,

Ἡ μὲν μοι πρόφρων ἔπεςιν καὶ χερσὶν ἀρήξειεν.

Ἥ γὰρ ὁτομαι ἀνδρα χολωσέμεν.

*Il. A. 76.*

“That you will indeed succour me; for I surely suppose the man will be wrathful.”

— Οὐδέ σ', ὁτῶ,

Ἐνθάδ' αἶτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύξειεν.

*Il. A. 170.*

“That you will acquire wealth and riches.”

Ἐτέρους τινὰς ἐλπίζόντων πράξειεν. (*Dem. Olynth. A.*)

“Hoping that some others will act;” or, “expecting others to act.”

The Imperative Form of this second series of the Third Order is regularly (31.) *Τύπεσε*, or *Τύψε* · but it is hardly to be found. Observe, however, *οἶσε*, *Od. X. 106. 481.*; and *ἄξετε*, *Od. X. 414., Il. Γ. 105., Ω. 778.* *Τύπον* cannot be referred here; as *α* in the penultimates fixes it where the grammarians have placed it, in connexion with the next class of this Order: and this can hardly be disturbed by what the grammars say of Imperatives in *ον* being found as Doric for Imperatives in *ε*.<sup>o</sup>

XXXIV. From *τυπέω*, again, and collaterally with *τύπτω*, arises the Propensitive or Future Form (32.) *Τυπέσω*, by the insertion of the characteristic *σ*; and it is usually contracted, *τύπσω* : or, as now written, *τύψω*.

This form maintains the regular propensitive character, and asserts the performance of a future act, without any thing preter in it. For, even if it be said to assert the *intention* to act, it is in no degree a past intention that is asserted, but an intention understood as originating with the assertion, and going out only into futurity. This form appears in such cases as the following, in the third condition; some of them belonging to the same roots as are found in the Tertiary Present forms, and some of them additional: some also are assumed.

I.	II.	III.
τέρπω . . .	τερπέω, ὦ . . .	τερπέσω, τέρψω.
λέγω . . .	λεγέω, ὦ . . .	λεγέσω, λέγσω, λέξω.
τράγω, τρόγω . . .	τραγέω . . .	τραγέσω, τράξω, τρόξω.
λάω . . .	λαέω . . .	λαέσω, λήσω.
ἄνω . . .	ἀνώω . . .	ἀνώσω.
ἐλαω . . .	ἐλάω, ὦ . . .	ἐλάσω.
κάω, καίω . . .	καέω, ὦ . . .	καέσω, κούσω.
πλάγω . . .	πλαγέω . . .	πλαγέσω, πλήξω.
πράγω . . .	πραγέω . . .	πραγέσω, πράξω.
ἄρμω, ἄρμο . . .	ἄρμωω . . .	ἄρμώσω.
φέρω, φρω . . .	φράω . . .	φράσω.
πέλω . . .	πελάω, πλάω . . .	πλάσω.
ὀρύκω . . .	ὀρυκέω . . .	ὀρυκέσω, ὀρύξω.
τέλω . . .	τελέω, ὦ . . .	τελέσω, τέλω.
ἴω . . .	ἴωω . . .	ἴσω, ἴξω, ἄεισω.
σάω . . .	σαόω . . .	σαόσω, σώσω. <sup>f</sup>
δίκω . . .	δικᾶω . . .	δικᾶσω. <sup>f</sup>
σπω . . .	σπάω, οἱ σπέω . . .	σπάσω, σπέσω, σπείσω.
πλάω . . .	πλαέω . . .	πλαέσω, πλήσω.
πύω . . .	πυέω, οἱ πυόω . . .	πυόσω, πῦσω.
πέλω, πλῶ . . .	πελάω, πελῶ, πλάω . . .	πελάσω, πλάσω (Pr. V. 290.).
κένω . . .	κενέω . . .	κενέσω, κένσω (Il. Ψ. 337.).
κέλω . . .	κελέω . . .	κελέσω, κέλσω.
γάμω . . .	γαμέω . . .	γαμέσω.

ἀρκέσω, ἀλέσω, γελᾶσω, ζέσω, ἐμέσω, σπάσω, νεικέσω, ἄρσσω, ὀμῶσω, &c. &c. (See *Matthiæ*, 176. a.)

<sup>f</sup> These, and similar Futures, belonging to almost all verbs in *ζω*, are not derived from those verbs as their *Roots*, dropping *ζ*; but are coordinate with them; both being derived from one and the same more simple form. Some philologists prefer the former theory, but without reason.

The same may be said respecting similar Futures belonging to verbs in *δω*, *δω*, and *τω*, generally, though not always: as *πέρω* (r. *πόρω*), *πέρσω*· *δεῖδω* (r. *δίω*), *δείσω*.

Of course, for *Primary* verbs, where *ξ*, *δ*, &c., are radical, the instances of which are but few, we shall have regular Tertiary Futures containing these letters; as *ῥέξω*, *ῥξέσω* and *ῥξήσω*· *μάθω*, *μαθήσω*, pass. *μαθήσομαι*: and, by a

While this whole system of Propensitives has  $\sigma$  for its characteristic, it should not be forgotten that the whole of the preceding, or Secondary, system never had it; and that therefore LENNEP certainly errs in calling it "*veram et constantem Futuri characteristicam*." (De Anal. Ling. Gr., towards the end.)

"We still find," says another writer, "*κέλσαι* from *κέλω*, *τέλσον* from *τέλω*, *ὄρσω* from *ὄρω*, particularly in the Doric dialect;" as if these were *most* ancient forms, and *κελῶ*, *τελῶ*, *ὀρῶ*, were formed from them: and *σκεδάσω*, *καλέσω*, *ὀμόσω*, by dropping  $\sigma$ , and contracting *αω*, *εω*, and *οω*, into  $\omega$ . But the fact is just the contrary: the form *καλῶ* has undoubted precedency; and the doctrine of LENNEP upon this subject (De Anal. cap. iv.), of HERMANN also, and MATTHIÆ (Gr. Gr. 173.), seems certainly to be erroneous. *Judicet æquius*. To say, however, that forms in *έσω*, e. g. *κελέσω*, *ὀρέσω*, *ἀρέσω*, *φυρέσω*, *κυρέσω*, preceded the contracted forms, *κέλσω*, κ. τ. λ. (but not *κελῶ*), is perfectly just: the one is a contracted form of the other, as *κελῶ* is of *κελέω*; but both *κελέσω* and *κέλσω* are later than *κελέω*, *κελῶ*.

*Καλῶ*, *τεμῶ*, *φανῶ*, *ψαλῶ*, *κρινῶ*, and all such forms, called First Futures, are in fact identical with the old Second Futures: and *σπερῶ*, *δερῶ*, &c., are but the very same forms as *σπαρῶ*, *δαρῶ*, &c.; only differently spelt, through the commutability of  $\alpha$ ,  $\epsilon$ ,  $\omicron$ .

While the Greeks in general circumflexed all forms called Second Futures, they circumflexed this one class only of First Futures; a fact which strongly tends to show that the latter properly belonged to the same Order as the former.<sup>5</sup> But indeed

reciprocal influence of habit in other verbs, *some* of these Primary words with a radical  $\xi$ ,  $\delta$ , &c., obtain another Future without them; and *some* Tertiary words with a *servile* or derivative  $\xi$ ,  $\delta$ , &c., obtain another Future with them, as if they were radical. We have instances of the former in *χέδω* or *χέζω* (*χέσω*), *ἔχσα*· *εἶδω* (*εἶσω*), *έισομαι*, and *εἰδήσω*· *πέτω* (*πέσω*), *έπεσα*. The Primary verb *ερείθω*, in which  $\delta$  of course is radical, has *ερευθήσω* for a regular Future; but it has also *ερείσω*. (See *ερείσαι*, Aor. 1., Il. A. 394.) *Πείθω* is an instance of a verb of the Third Order, whose Primary root is *πιω*, to give or persuade to drink, and whose  $\delta$  therefore is not radical. This has *πέσω* for a regular Future; but it has also *πειθήσω*, with the sense of *confiding*.

Sometimes a Future, with the Tertiary characteristic  $\sigma$ , is found, which seems *irregularly* short, if referred to the usual root: e. g. *δάσω*, *δάσομαι*, *I shall have* (anything) *divided*. So we have *νάσω*, *νάσομαι*, and *ἐνάσω*, from *νάω*· which *seem* to require in the Primary form *να* and *νω*. But the length of  $\alpha$  is often freely dealt with: observe *ἄαα*, *ἄασαμην*, from *αα*, *αω*, where both are common.

<sup>5</sup> The Dorians are said to circumflex *all* First Futures, as well as those of this class. This I observe as one way in which an irregular use of the circumflex came in, though the original adoption of it was to indicate contraction, or the absorption of a short vowel. The authority and use of it seem to stand upon ground very different from that of the acute and grave ac-

such verbs as have these have no *other* Second Futures, if we take into the account the difference of spelling the same word, already noticed. They constitute that class of verbs whose older Futures in  $\omega$  were never supplanted by *new* ones called *First* Futures; and these obtained the name of *First*, not because they were the oldest, but because they were most in use when grammarians began to write about the language.

When, however, these Propensitives of the Third Order were arising, the Contract Verbs of the Second Order seem to have been taken, in some cases, as if, like  $\tau\acute{\iota}\omega$ , they were Primary verbs in  $\omega$  pure, and to have had Tertiary Propensitives or Futures formed for them accordingly. Hence, while  $\tau\acute{\iota}\omega$  gave (through  $\tau\acute{\iota}\acute{\epsilon}\omega$ )  $\tau\acute{\iota}\sigma\omega$ , the verb  $\phi\acute{\iota}\lambda\epsilon\omega$  was made to give (as if through  $\phi\acute{\iota}\lambda\epsilon\acute{\epsilon}\omega$ )  $\phi\acute{\iota}\lambda\epsilon\acute{\sigma}\omega$ ,  $\phi\acute{\iota}\lambda\acute{\eta}\sigma\omega$ . Hence, also, from  $\tau\acute{\iota}\mu\acute{\alpha}\omega$  (through  $\tau\acute{\iota}\mu\acute{\alpha}\acute{\epsilon}\omega$ ) was formed  $\tau\acute{\iota}\mu\acute{\alpha}\acute{\sigma}\omega$ ,  $\tau\acute{\iota}\mu\acute{\eta}\sigma\omega$ .  $\delta\rho\acute{\alpha}\omega$ ,  $\delta\rho\acute{\alpha}\acute{\epsilon}\omega$ ,  $\delta\rho\acute{\alpha}\acute{\sigma}\omega$ .  $\chi\rho\upsilon\sigma\acute{\omega}\omega$ ,  $\chi\rho\upsilon\sigma\acute{o}\acute{\epsilon}\omega$ ,  $\chi\rho\upsilon\sigma\acute{\omega}\acute{\sigma}\omega$ . And hence too, some Contract Verbs are said to have both the short and long penultimate in their Futures; e. g.

Πόθω .	ποθέω .	.	.	.	ποθέσω.
Δόκω .	δοκέω .	.	.	.	δοκέσω, δόξω.
	Ποθέω .	.	ποθέω .	.	ποθήσω.
	Δοκέω .	.	δοκέω .	.	δοκήσω.

And others are like them:  $\acute{\epsilon}\rho\acute{\epsilon}\omega$ ,  $\delta\acute{\epsilon}\omega$ ,  $\gamma\alpha\mu\acute{\epsilon}\omega$ , &c.  $\acute{\Lambda}\nu\tau\acute{\iota}\acute{\alpha}\omega$  has  $\acute{\alpha}\nu\tau\acute{\iota}\acute{\alpha}\sigma\omega$  and  $\acute{\alpha}\nu\tau\acute{\iota}\acute{\alpha}\acute{\sigma}\omega$ .  $\pi\epsilon\rho\acute{\alpha}\omega$  or  $\pi\epsilon\iota\rho\acute{\alpha}\omega$  has  $\pi\epsilon\rho\acute{\alpha}\sigma\omega$  and  $\pi\epsilon\rho\acute{\alpha}\acute{\sigma}\omega$  and  $\pi\epsilon\rho\acute{\eta}\sigma\omega$ .  $\kappa\epsilon\rho\acute{\alpha}\omega$ ,  $\kappa\epsilon\rho\acute{\alpha}\acute{\sigma}\omega$  and  $\kappa\epsilon\rho\acute{\alpha}\acute{\sigma}\omega$ .  $\acute{\epsilon}\rho\acute{\alpha}\omega$ ,  $\acute{\epsilon}\rho\acute{\alpha}\acute{\sigma}\omega$  ( $\eta\rho\acute{\alpha}\text{-}\sigma\acute{\alpha}\mu\eta\nu$ ) and  $\acute{\epsilon}\rho\acute{\alpha}\acute{\sigma}\omega$ . To make the supposed rule hold good, that the penultimate of Futures in  $\acute{\alpha}\omega$  pure and  $\rho\acute{\alpha}\omega$  is *always* long, these short Futures are referred by philologists to verbs in  $\acute{\alpha}\zeta\omega$  or  $\acute{\alpha}\nu\nu\mu\iota$ : but there is no need. Although there are fewer verbs in  $\acute{\alpha}\omega$  pure and  $\rho\acute{\alpha}\omega$  with short Futures than in other similar terminations, there is no reason why a special rule should be made for them.  $\acute{\Lambda}\nu\tau\acute{\iota}\acute{\alpha}\acute{\sigma}\omega$ ,  $\pi\epsilon\rho\acute{\alpha}\acute{\sigma}\omega$ ,  $\kappa\epsilon\rho\acute{\alpha}\acute{\sigma}\omega$ ,  $\acute{\epsilon}\rho\acute{\alpha}\acute{\sigma}\omega$ , are from  $\acute{\alpha}\nu\tau\acute{\iota}\acute{\alpha}\omega$  or  $\acute{\alpha}\nu\tau\acute{\iota}\acute{\epsilon}\omega$ ,  $\pi\epsilon\rho\acute{\alpha}\acute{\omega}$  or  $\pi\epsilon\rho\acute{\epsilon}\omega$ ,  $\kappa\epsilon\rho\acute{\alpha}\acute{\omega}$ ,  $\acute{\epsilon}\rho\acute{\alpha}\acute{\omega}$ :  $\acute{\alpha}\nu\tau\acute{\iota}\acute{\alpha}\acute{\sigma}\omega$  from  $\acute{\alpha}\nu\tau\acute{\iota}\acute{\alpha}\acute{\epsilon}\omega$   $\acute{\alpha}\nu\tau\acute{\iota}\acute{\alpha}\acute{\omega}$ , &c. The Futures with long penultimates, especially in  $\eta\sigma\omega$ , are very numerous.

Many Barytone Verbs, by mere sympathy with this fashion of Contracts, exhibit Propensitives in  $\eta\sigma\omega$ , for which no basis in

cents; and the idea of its regularly combining the two ought not to be adopted, though it has formed another ground of its improper introduction in some cases. A third ground of such introduction might be to write it on such words as  $\pi\acute{\alpha}\iota\varsigma$  and  $\delta\acute{\alpha}\iota\varsigma$ , to indicate, for metre's sake, the pronunciation of one long sound (though no vowel is absorbed), in contradistinction to  $\pi\acute{\alpha}\iota\varsigma$  and  $\delta\acute{\alpha}\iota\varsigma$ , before the mark  $\text{~}$  was used. So  $\kappa\acute{\alpha}\lambda\omicron\nu$  is distinguished from  $\kappa\acute{\alpha}\lambda\omicron\nu$ , &c. And a fourth ground might very probably be to distinguish homoliteral words having different meanings.

*σω* or *σσω* appears to be in use. *Τυπήσεις*<sup>b</sup>, for instance, is called Attic for *τύψεις*. The regular rule, however, is not hereby set aside. (See *Matthiæ*, Gr. Gr. 178. 3.) The regular deduction of *other* forms, as well as this, in most verbs, gave occasion for the creation of similar forms *per saltum* in many, without the existence of every or any connecting link between them and the original root. Upon this principle ΜΑΤΤΗΛΞ often explains words happily; assuming *supposed* intervening forms (which would have been regular had they been in use) for the purpose.

Observe also the form *τυπήσομαι*, *Aristoph.* Nub. 1361. or 1382.; and *τυπτήσω*, Nub. 1425., *Plut.* 21.; and *βαλλήσω*, *Vesp.* 222.

All forms, having a sole future sense, and the assumed prolonging *σ*, are of the Third Order only, to *verbs of whatever order* they are said to belong in the lexicons and grammars.

#### TO VERBS OF THE PRIMARY ORDER.

Prim.	Fut. Tertiary.	Prim.	Fut. Tertiary.
τίω, I honour	τίσω.	(ἔλω) I take	These generally use the Secondary Future - Present in <i>ω</i> for their Future; but some of them have also the Future in <i>σω</i> : as
δράω, I do	δράσω.	νέμω, I distribute	
δέω, I bind	δήσω.	κλίνω, I include	
δύω, I sacrifice	δύσω.	θέρω, I heat	
ἔδω, I eat	ἐδέσω.	ἔλω, I drive	ἐλάσω.
πέτω, I open	πετάσω.	ὀλω	ὀλίσω.
—θω	—θέσω.	ὀρω	ὀρώσω.
λέγω	λεγέσω, λέξω.	ὀζω	ὀζέσω. <sup>k</sup>
πλέκω	πλέξω.		
ἄρχω	ἄρξω.		
τρίβω	τρίψω.		
τέρπω	τέρψω.		
γράφω	γράψω.		

#### OF THE SECONDARY ORDER.

Secondary.	Fut. Tertiary.
γελᾶω	γελᾶσω, only.
τελέω	τελέσω, —
ἀρόω, I plough	ἀρόσω, —
ἀνύω, I complete	ἀνύσω, —
περάω	περάσω and περήσω.
καλέω	καλεσω — καλήσω.
τιμάω	— only τιμήσω.
φιλέω	— φιλήσω.
χρυσάω	— χρυσάσω.
δακρύω	— δακρῶσω.

<sup>b</sup> Hence *τυπήσομαι*, called Fut. 2. pass. Observe 132. and LX., note <sup>4</sup>.

<sup>i</sup> Generally long penultimates; but *κλάω*, *κλάσω*.

<sup>k</sup> *Νεμήσω*, *ἐθελήσω*, *ὀξήσω*, &c., must be referred to *νεμέω*, *ἐθελέω*, *ὀξέω*, &c.

## OF THE THIRD ORDER.

Tertiary.		Fut. Tertiary.		Tertiary.		Fut. Tert.
1. δειδω . . .	δεισω.	φρίσω (φρίκω) . .	φρίξω.			
φράζω . . .	φράσω.	δρύττω (δρύκτω) . .	δρύξω.			
πλήθω . . .	πλήσω.	τάττω (τάγτω) . .	τάξω.			
ἀνύτω . . .	ἀνύσω.	κράζω (κράγσω) . .	κράξω.			
πλάσσω . . .	πλάσω.	πλάζω (πλάγγω) . .	πλάγξω.			
2. τύπτω . . .	τύψω.					
3. δάκνω . . .	δήξω.	4. ψάλλω } Generally having no				
τίκτω . . .	τέξω.	τέμνω } other Future than				
		φαίνω } the Secondary Future-Present.				

Πείθω has πείσω and πειθήσω, as if from πειθέω· εἶδω, εἴσω and εἰδήσω.

XXXV. The Future Subjunctive, connected with this form, is (33.) Τύψω, ης. It *supposes* the act of the root, or expresses it doubtfully, potentially, or hypothetically, as *entirely* propensitive or *future*, or consequent upon some other given act or event. It is much more used than the form τύπτω, ης, not only to express such acts as are *distantly* future, for which that is never used, but also to express the propensitive or future meaning more decisively, which is what is generally requisite in subjunctive sentences. The name of Aorist is perfectly irregular. We translate it, *I may, can, or (uncertainly) shall beat*, and when subjoined to a Preter form, *I might, could, should beat*, with a *relatively* future meaning.

Αἱ κε θάνης, καὶ μοῖραν ἀναπλήσῃς βίότιο. Π. Δ. 170.  
 "If . . . you shall fulfil," &c.

Αὐτὰρ ἐπὴν δὴ ταῦτα τελεῦσῃς τε καὶ ἔρξῃς.  
 Od. A. 293.

\*Ὦν ὑμῶν αὐτῶν ἐθέλησῃτε γενέσθαι, καὶ παύσῃσθε, αὐτὸς μὲν οὐδὲν ἑκαστος ποιήσειν ἐλπίζων, τὸν δὲ πλησίον πάνθ' ὑπὲρ αὐτοῦ πράξειν, καὶ τὰ ὑμέτερ' αὐτῶν κομείσῃτε, ἂν Θεὸς ἐθέλῃ, κ. τ. λ. (Dem. Phil. I. 4.) "If you shall have a mind to become your own men, and will cease every one expecting to do nothing himself while his neighbour is to do every thing for him, you shall both take care of what is yet your own, if God will, and what has been lost you shall recover," &c.

"Ὅταν δέ τις ἰσχύσῃ. (Dem. Olyn. A.) "But whenever a man shall become powerful," &c. Ἐὰν γὰρ ἐμὲ ἐάσῃς πέμψαι. (Xen. Cyrop. VI. 1.) "If you will suffer me to send." See Parkhurst's Gr. Gr. x. 11. note †.

Ἀαλήσητε, St. Mark, xiii. 11. ἵνα δώσῃ, St. John, xvii. 2.; Rev. xiii. 6. ἵνα ἔσῃ, Ephes. vi. 3. ἵνα ᾔσῃ, 1 Cor. ix. 18.

ἐτοιμάσωμεν, *St. Matth. xxvi. 17.*; and others in the Passive species.

XXXVI. The PARTICIPLE belonging to this series is, as has before been said (34), Τύψων. The derivation of it is evident. In power, it assumes the agent to be now about, or intending, to do a thing in time distinctly future; the intention present, the act at some interval remote.

It is an accession to primitive language, not primitive itself.

XXXVII. (35.) The PRETER Form of this Future series of the Third Order seems to be of doubtful existence. There is nothing incongruous or contradictory in the union of terms, Future-Preter; there is an appropriate meaning which the form might well and usefully sustain, if allowed legitimate existence. It would be ἐτυψον, *I was about to strike*, or *I would strike*, with a positive, not a contingent, intention.

It seems that some instances of this form are found; but none of them appear to retain any other power than that of an ordinary preter. Ἴξον from ἴκω is frequent in HOMER. So δύσσετο, in the Passive form, is frequent, but with no *future* modification of its power, which seems to be merely that of an ordinary Preter.

Ἔπεσα indicates πέσω, to which the peculiar word ἔπεσον may belong as a Preter: but it is, not improbably, a dialectical change of ἔπετον, which PINDAR uses. So ἔχεσα indicates χέσω; and ἔχεσον may belong to it as a Preter: but this also may be a change for ἔχεζον, from χέζω. Ἔπεσον and ἔχεσον are made much of by some philologists, as grand proofs of a theory they set up for explaining words of the form ἐτυψον, and ἐτυψόμεν· namely, that the Aor. 1. sometimes takes the termination of the Aor. 2., or, which comes to the same thing, the Aor. 2. takes the characteristic σ of the Aor. 1.

XXXVIII. The Subjunctive belonging to it, however, namely, (36.) Τύψοιμι, is in use. It speaks in the uncertain, optative, hypothetical manner of other Subjunctive Preters, but of an act decidedly, and often distantly, future; yet *as* in past time: q. d. *If he would strike*; that *he should* (subsequently) *strike*. *Should he, &c.*

Οὐχ ἥκει, οὐδ' ἂν ἤξει δεῦρο. (*Plato, Rep. X. p. 325.*) “Nor would he come.”

“Ο, τι δὲ ποιήσῃ, οὐ διεσήμανε. (*Xen. Cyr. Exp. II. 1.*) “What he might do he did not signify.”

For the Infinitive (37.) Τύψειν, see XXXIII.

XXXIX. We come lastly to consider a third portion of this Tertiary Order, which is of a mixed character, both in form and use. It is also incomplete in comparison with other series. There is no Propensitive form belonging to it. The forms it has are chiefly of use in the expression of perfect and preter acts, but they are also used very indefinitely.

No regular form of INFINITIVE can be supposed for it, but that which clearly belongs to the preceding series. Τύψαι is the form in use; and, like its cognate forms, partakes of the features of the preceding Future as to its characteristic, and of a Reduplicate as to its termination. It is applied very *indefinitely*; and constantly expresses future acts and events, as well as past; not by virtue of any future power residing in it, but merely as being altogether indefinite.

— σε προσπίτνουσ' αἰτήσομαι  
τέκν' ὁ ρ φ α ν ε ὕ σ α ι τὰ μά. Alcest. 166.

"I implore thee to protect my orphan children." So  
ἐ κ π λ ῆ σ α ι, line 170.

Β λ έ ψ α ι πρὸς αὐγὰς βούλεται τὰς ἡλίου. Alcest. 207.  
"She desires to behold," &c.

— Πειράσομαι,  
ἐὰν δύνωμαι, τῶνδ' ἐ κ λ ὕ σ α ι πόνων. Prom. Vinc. 334.  
"I will try to deliver you."

Μὴ πρὶν ἐπ' ἥελιον δύναι, καὶ ἐπὶ κνέφας ἔλθεῖν,  
Πρὶν μὲ κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον  
Αἰθαλόεν, πρήσαι δὲ πυρὸς δητοιο θύρετρα,  
Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαῖξαι  
Χαλκῷ ῥωγαλέον. Il. B. 413.

Here πρήσαι and δαῖξαι have the same time as βαλέειν: "Before I overthrow the palace, and burn the gates, and pierce Hector's tunic," &c.

(41.) The IMPERATIVE Form is Τύψον, τυψάτω, &c.; commanding an act indefinitely, but which must of course be subsequent to the command.

(42, 43.) The Propensitive Form of this Order is wanting, as before observed.

XL. It has been remarked that Τύπτων is the distinct Participle of the *Present*, and Τύψων of the *Future*. The power of each is definite, and well understood, the one describing a present action, the other an action about to be. But, besides this introduction of a Participial Form expressing purely future actions or events, we have here a more extraordinary creation of a third



Participle (44.) *τύψας*, in connexion with the Infinitive form *τύψαι* already mentioned, and the Perfect *ἔτυψα*, to be described hereafter. This form *τύψας* indicates acts or events which are purely past and done with. It has no just model, as to form, in any previously existing Participle; but the power with which it is invested may be explained by comparing it with the Reduplicate form *τετυπώς*. This form describes the *present* virtue of a perfect act, as expressed by, *HAVING stricken*; the term *HAVING* being continuative or usufructive at the *present* time. But, whereas this form *τετυπώς* (and *τετυφώς* suffers the same fate) is also *improperly* applied to the expression of the mere act itself as indefinitely past and done with, the form *τύψας* possesses this expression as its proper power.

To give the power of *τύψας*, however, in English, we are obliged to use the term *having*, as we do also for *τετυπώς*. All we can say, by way of discrimination, is, that the *HAVING* of *τετυπώς* implies the virtual or real continuance, possession, or use, of the act; while the *having* of *τύψας* is to be taken with a limitation of power, as merely indicating that the action is done, and gone by.

This is the proper and prevailing preterite power of *τύψας*. There are, however, frequent examples of its declining from it, and speaking merely like an ordinary Present Participle; or rather quite *indefinitely*.

Ὡς ἄρα φωνήσας (Il. B. 35.), is proper, i. e. *preter*. The following are present or indefinite:—

Καὶ μιν φωνήσας ἔπεα πτεροέοντα προσήδα. Il. B. 7.

Δακρύσας. Il. A. 349., Od. A. 336.

Ἀλγήσας δ' ἀχρεῖον ἰδὼν ἀπεμόρξατο δάκρυ. Il. B. 269.

*τύψας* is a Participle equally strange to *primitive* language with *τύπων* and that which the Greeks would express by it, the Hebrews would express by a totally different idiom. This a comparison of *St. Matt.* ii. 8. with *Gen.* xlv. 24. will easily show. Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ, εἶπε: and *having sent them to Bethlehem, he said.* וישלח את אחיו ויבילו ויאמר, And he sent away his brethren, and they departed, and he said. The latter, in the Septuagint, is Ἐξαπέστειλε δὲ τοὺς ἀδελφούς αὐτοῦ, καὶ ἐπορεύθησαν, καὶ εἶπεν αὐτοῖς.

Of the whole cognate family, *ἔτυψα*, *τύψας*, *τύψαι*, &c., there can be no doubt that *ἔτυψα* arose first, and probably existed alone for a considerable period. It *may* have been as old as *τύπω*, or even older; and it seems to have been brought off by the Latins in Perfect tenses of the third conjugation. In considering the Participle first I merely yielded to the order of the other Participles, occurring in their proper place: and as to

the question of antiquity, perhaps the *most* likely supposition is, that, if any of these forms are older than *τύψω*, &c., they are those which have the characteristic of the root, and not those which involve *σ* as their characteristic. When it is considered, however, that there are traces of this form, with both sorts of characteristics, in the Latin language<sup>1</sup>, but none of the Tertiary *Future*, we must admit that it is *possible* that the former had an earlier origin altogether than the latter, and received the characteristic *σ* first.

XLI. (45.) \**Ετυπσα*, *ἔτυψα*, as to its generation and features, is quite an anomalous and mixed form. It assimilates both with *τύψω* and *τέτυπα*. It has the termination of the latter, but generally the characteristic of the former, lengthening, however, the penultimate, if it be short, and assuming the augment: in which latter point it is like *ἔτυπον*.

Where there is no Future in *σω*, *ξω*, or *ψω*, whose characteristic it adopts, it has the characteristic of the root, lengthening the vowel when it is short: as *ἔσπειρα*, *ἔτειμα*, *ἔκεια* from *καίω*, sometimes *ἔκηα*. Though *εἶπα* and *ἤνεγκα* are treated as irregular, they are examples of this kind<sup>m</sup>: and in some verbs where there is such a Future in *σω*, &c., this form has also the radical characteristic, either alone or together with another form of the same power having the other characteristic. Observe *ἔνειμα*, *ἔτειλα*, and *ἔτελσα*: *ἐφίλατο* implies *ἔφιλα*, together with *ἐφίλησα*.<sup>n</sup>

\**Ετυψα* is the never-resting sign of the perfect act past, always keeping clear of the idea of an *imperfect* act, which *ἔτυπον* and *ἐτύπεον* do not; and also of the present *continuative* idea, which belongs to *τέτυπα*. It is used to express the idea of a perfect act past, performed once or any number of times, and so to involve the idea of past use or habit, but never any thing *present*. Much less does it imply any *future* habit or use, as some say (see *Lennep*, ch. v., and *Scheide*, Obs. in loc.), referring to *ἐυδόκησα*, *Matt.* iii. 17., and other supposed instances; but erroneously.

This form seems to differ in power or meaning from the Reduplicate form; as the expression, *I have (indefinitely, as to the number of times) been well pleased*, differs from the following

<sup>1</sup> 1. Legi, verti, feci, bibi. 2. Scripsi, duxi, clausi.

<sup>m</sup> \**Εθηκα*, *ἔθωκα*, *ἤκα* are complete exceptions; having neither *σ*, nor the characteristic of the root. \**Εχεα* is also an exception to the lengthening of the penultimate: but there is also *ἔχενα*.

<sup>n</sup> \**Ἄνωτο* seems to imply *ἄνα*, *ἐκτάμην ἔκτα*, *ἐγεινάμην* for *ἐγεινάμην ἔγενα*, *ἐπτάμην ἔπτα*, *εἰλάμην εἴλα*. (See LX., note <sup>n</sup>.) These forms are the same as the Primary Reduplicates of the same roots, when they take the mere augment instead of the reduplication.

expression: *I, once well pleased, still HAVE the sense or use of that particular act of pleasure.* The Aorist may be expressed with or without the term *have*, as the sense requires; but the *have* of the Aorist indicates that the act is done with, and even the last repetition of it gone by; while the HAVE of the Reduplicate form indicates, when it is *properly* used, that the act is still virtually or really in enjoyment or continuance.<sup>o</sup> As has been already intimated, however, it is often found used as the Aorist, though the Aorist is never used in the proper sense of the Reduplicate Propensitive.<sup>p</sup>

The forms *ἔτυπον* and *ἔτυψα* are seldom found to be both in use in the same verb.

XLII. The Subjunctive Preter, corresponding with *ἔτυψα*, is (46.) *τύψαιμι*. It is used very generally and indefinitely, after the manner of other Subjunctive Preters; and is rendered by *did, would, should, might, could strike, or have stricken.*

This form appears in another dialectal shape, called Æolic: *τύψεια*. The use seems to be the same.

ὦς φάτο· Πηλεΐωνι δ' ἄχος γένετ'· ἐν δέ οἱ ἦτορ

Στήθεσσι λασίοισι διάνδιχα μερμήριξεν,

ἥ ὄγε, φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ,

τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρλίζοι,

ἥ ἔχολον παύσειεν, ἐρητύσειέ τε θυμόν. Il. A. 188.

"Whether he should stir them up (who were about him), and himself put Agamemnon to death; or should repress his anger, and quiet his passion."

(47.) *τύψαι*: Infinitive Indefinite. (See XXXIX.)

<sup>o</sup> The approximation of this form to the power of the Reduplicate form has led it very *nearly* into a present use. *Τὴν ἐμὴν ψυχὴν κατὰμνος*. (Eur. Orest. 1531.) This is an immediate answer to a demand to swear. "I swear by my life." So ver. 1688., *καὶ λέκτρ' ἐπηνεσ'*: "and I approve her union." It is not, however, unusual to express an instant act by a Preter form, when the expression itself accomplishes the act, or when it is designed to be immediate, or when such a positive certainty is intended as renders the act as good as done. Gen. xxii. 16., *וַיֹּאמֶר בִּי נְיָאֲמָר*, "And he said, by myself have I sworn," &c.: but the oath was not previous to the present time. Gen. ix. 3., *כָּל-חַי לָכֶם נָתַתִּי עֲלֵיכֶם יַדְקָא*, "As the green herb have I given you all: but never till now."

<sup>p</sup> The Latin language exhibits no distinction of tenses for these different modes of expression: their Preterperfects generally convey the idea of an act done with, like *ἔτυπον* used properly, and *ἔτυψα*; though the power proper to the Reduplicate will sometimes be found in them:—*Vixerunt*, "they have lived," but they live now no more; *they are dead*. *Dixerunt*, "they have done speaking." But "tempestas à vertice sylvis incubuit," may either mean that the storm is over, or that it has come down, and still goes on to overhang the scene, according as the fact may be, or the context indicate. (See *Harris*, *Hermes*, ch. viii. book i.)

Care should be taken in translation to retain the preter expression.

—— Τόδε μοι κρήνον ἐξέδωρ·

Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν. Il. A. 41.

“Fulfil me this desire: O *might*” (not *may*) “the Greeks atone for my tears under thy weapons!”—Sub. εἶθε.

Ἀλλὰ σ' ὁ Μαίλας πομπαῖος ἄναξ  
πελάσειε δόμοις.

Eur. Med. 757.

“Oh, *might*” (not *may*) “Mercury bring thee home!”

—— δις τόσον γὰρ ἂν

τέρψειας ἡμᾶς, εἰ τεθνᾶσι παγκάκως. Medea, 1131.

“For thou *wouldst*” (not *wilt*) “delight me twice as much, if (thou couldst tell me that) they have died most miserably!”

Παῖδα δέ μοι λύσαιτε φίλην (Il. A. 20.) is too questionable a reading to ground any thing upon.

#### REDUPLICATE FORMS OF THE THIRD ORDER.

XLIII. In proceeding to speak of the TERTIARY Forms of the REDUPLICATE Verb, it may be remarked in the outset, that the *Power* of all the forms appears to remain the same as in the corresponding forms of the First and Second Order, both as to correct essentials, and incorrect deviations.

As to their formation, they appear to be most properly derived from the Secondary forms, by the insertion of *κ* between the vowel of prolongation and the formative termination, like what has been before observed respecting the Simple Verbs of this Order; and the word so constructed in some instances remains always the same, and in others is contracted in various ways.

The Primary Reduplicate, *τέτελα*, for instance, prolonged as a Secondary form into *τετελεα*, receives *κ* between the last *ε* and *α*, and the Tertiary form becomes *τετέλεκα*; of which, without farther process, there are very many examples. But in *πέφανα*, *εα*, *εκα*, contraction ensues, *πέφαγκα*. So *λέλογα*, or *λέλεγα*, *εα*, *εκα*, after contraction becomes *λέλεγκα*, or *λέλεχα*, the aspirate *χ* being substituted for the two letters *γκ*; and *τέτυπα*, *εα*, *εκα*, becomes *τέτυπα*, softened into *τέτυφα*, *φ* being substituted for *πκ*; and harsher contractions than these there are none.

XLIV. (71.) We should understand from analogy that the pure INFINITIVE would be *Τετέλεκε*, or *Τέτυφε*. It is brought to its present actual condition in a way of addition and contrac-

tion of *μεναι*, similar to what we have before observed: *τετέλεκε-μεναι*, *τετελεκέεναι*· *τέτυφε-μεναι*, *τετυφέεναι*· rarely *τετύφειν*.<sup>9</sup>

The same word, *Τετέλεκε*, or *Τέτυφε*, is the IMPERATIVE Form of this Order: the former at length, regularly; the latter contracted.

The power is the same as in the First Order.<sup>r</sup>

XLV. The Propensitive Form (72.), *Τετέλεκα*, or *Τέτυφα*, always ends, either in *κα*, where the characteristic appears; or in *χα* or *φα*, where it is indicated by the aspirate of *χ*, into which *γ* or *κ* of the root is changed; or the aspirate of *φ*, into which *β* or *π*<sup>s</sup> is changed.

In observing the different sorts of contracted forms, if the roots of the lengthened forms, from which the contracted forms are made, be required, let them be sought legitimately, and not as they are usually given in the grammars; for *τέτυφα* is certainly not from *τύπτω*; neither is *ήνυκα* from *άνιττω*· nor *ήκα* from *ἄδω*· nor *τέτακα*, *κέκρικα*, *πέπλυκα*, from *τείνω*, *κρίνω*, *πλύνω*· nor is *πέπλακα* from *πλήσσω*: but they come respectively from *τέτυπα*, *τετύπεα*· *ήνα*, *ήνυα*· *ήα*, *ήια*· *πέπλα*, *πέπλαα*, &c.: for Reduplicates of the Second or Third Order proceed from simpler Reduplicates, not from Presents. Those of the First Order alone (generally speaking) take their rise from non-reduplicate forms, or *Roots*; as *ήνα* from *άνω* (*άνίω*), *ήα* from *ἄω*, *τέτα* from *τῶ*, and the rest from *κρίω*, *πλύω*, *πέλω*, &c. Sometimes, indeed, we have Reduplicates from Tertiary Presents, as *κέκευθα*, *πέπονθα*: but they are all of the First Order, with respect to those Presents; that is, they have the characteristic of those Presents, and not *κ*. *Τύπτω*, *άνιττω*, *πλήσσω*, &c., are all collateral derivatives.

“ <i>Ηνυκα</i> remains uncontracted.		<i>πέφρακα</i> remains uncontracted.
<i>ήκα</i> <sup>t</sup> —        —		<i>πέπυκα</i> <sup>u</sup> .    . <i>πέπυκα</i> .
<i>πέπλακα</i> —        —		<i>έψάλεκα</i> .    . <i>έψαλκα</i> .

<sup>9</sup> Observe *δεδύκην* for *δεδύκειν* (*Theocr.* I. 102.), which may be referred here.

<sup>r</sup> The same power, as to time, follows this form into the passive:—

—— *κέκραχθ', ἐγὼ γὰρ οὐκ ἀκούσομαι.* *Aristoph.* *Acharn.* 290.

“Cry out in continuance (as you will), for I shall not hear.”—“Be cracked, I shall not be penetrated or affected by it.”

*κράζω*, “I crack” (the cheeks or lips); thence intransitively, “I croak,” from some older root.

<sup>s</sup> Where *φ* or *χ* now appear in the root, they were originally *π* or *κ*· *χ* and *ψ* are unknown to primitive alphabets.

<sup>t</sup> “*Ἄω*, I breathe, utter a sound. *ἄω*, I have, or perceive, the breathing; I hear. *ἄδω* or *δεῖδω*, again, I sing: in prose, *ᾄδω*. So in the Reduplicate forms, *ήα*, *ήια*, *ήκα*, or *ήκα*. But why *ήκα* with the circumflex?

<sup>u</sup> From *πύω*, which gives *πυόω*, *πύθω*. So *πέπυα*, *πεπύαα*, *πεπύακα*.

πεφάνεκα . . .	πέφαγκα.	ῥύγεκα . . .	ῥρυχα.
ἐσπάρεκα . . .	ἐσπαρκα.	τετέρπεκα, τέτερπηκα, τέτερφα.	
πεπλέκεκα . . .	πέπλεχα.	λελείβεκα, λέλειβκα, λέλειφα.	
λελέγεκα . . .	λέλεχα.	γεγράπεκα, γέγραπηκα, γέγραφα.	
τετρέχεκα . . .	τέτρεχα.	τετύπεκα, τέτυπηκα, τέτυφα. <sup>1</sup>	
τετέκεκα . . .	τέτεχα.		

The penultimate vowel of the unabbreviated form, τετέλεκα, is regularly short. We have, however, Tertiary Reduplicates with long penultimate vowels; and they are to be accounted for as proceeding from roots which are Primary, or quasi-Primary, "verbs pure," though some of them may really be Secondary.

Πτόω.	Πέπτοα, πεπτόεα, πεπτόεκα, πέπτωκα.
Γνύω.	Ἔγνοα, ἐγνόεα, ἐγνόεκα, ἔγνωκα.
Φιλέω.	Πεφίλεα, έεα, έεκα, ηκα.
Πλέω.	Πέπλεα, έεα, έεκα, ηκα.
Νεμέω.	Νενέμεα, έεα, έεκα, ηκα. <sup>7</sup>
Τεμέω.	Τετέμεα, έεα, έεκα, ηκα.
Ξάω.	Ἔξαα, ἐξάεα, ἐξάεκα, ἔξηκα.
Τίω.	Τέτιεα, τετιέεα <sup>2</sup> , τετιέεκα, τετίηκα.

But perhaps it is better to account for this merely by considering the adoption of the long vowel for the short one to be a poetical or provincial prolongation.<sup>a</sup>

In evidence of the power of this Tertiary form remaining the same, as has been stated respecting the corresponding form of the Primary Order, the remarks of CLARK and ERNEST on the ἀμφιβέβηκας of HOMER may be referred to. (Π. A. 37.) The proper power of this form is evident in them; though somewhat overclouded with other things.

Ἔς δ' δυνάμιος προσεχώρηκε. (Herodotus, VII. 51.) "To what a height of power *they are* (have been and still are) *advanced*:" i. e. the Persian affairs.

— Τεθαροήκασι δὲ λαοί. Π. I. 420.

"And the people *have been encouraged*, or *taken courage*:" i. e. still have it.

\* The Passives may be noticed for future reference:—ἤνυσμαι, ἤσμαι, πέπασμαι, πέφρασμαι, ἔφαλμαι, πέφαμμαι and πέφασμαι, ἐσπαρμαι, πέπλεγμαi, λέλεγμαι, τέτρεγμαi, τέτεγμαi, ῥρυγμαi, τέτερμαι, λέλιμμαι, γέγραμμαι, τέτυμμαι.

<sup>7</sup> Νενέμηκα is referred in the grammars to νέμω; and a similar form is given to all Tertiary Reduplicates, whose simple Primary roots end in μω, as τέμω, in the Tertiary form τέμνω. It should be νενέμεκα, regularly.

<sup>2</sup> Ἴσον δ' εἰν ἀγορῇ τετιήβες. (Π. I.) More of these lengthened *Secondary* forms are observable in XXIV. 64.

<sup>a</sup> BUTTMANN (Lexil. art. 36. § 6.) says that "HOMER uses only a few perfects in κα, and all with a long vowel, like δέδουκα, βέβηκα." See Ausführliche Grammatik, sect. 97. obs. 7., which says: "In the old Epics the perfect 2. (med.) is by far the prevailing form; whilst of the perf. 1. occurs only the form in κα, with a vowel preceding, as δέδουκα, βέβηκα, βέβηκα, τεθάρσηκα, and these in very limited number. Of the *impuri*, however, we find the perf. 2. only." And yet, as he says, this does not preclude the existence and currency of the perf. 1. generally, at the same time.

‘Ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ. (2 Thess. ii. 2.)  
 “HATH become instant,” going on to be so.<sup>b</sup>

‘Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν, κ. τ. λ. (John, iii. 18.) “He that believeth in Him is not thenceforward condemned: but he that believeth not, HATH been already (and still goes on to be) condemned, because *he hath not believed*,” &c.; continuing not to do so. (See *Matthiæ*, 497.)

It must not be forgotten, however, that the form is often used with a disregard of this proper meaning, and merely like *ἐτυψα*.

XLVI. The *Subjunctive Propensive* Form (73.), *Τετέλεκα*, *Τετύφω*, scarcely requires explanation. It seems generally to be rendered, (if, that, O that, possibly,) *I may have stricken*; and, when subject to a foregoing Preter Verb, *I would, should, could, might, have stricken*.

XLVII. The form of the Participle of this Order, at length, is (74.) *Τετέλεκως*, having, of course, similar contractions and penultimates with the foregoing form. It assumes the continuance, or use, &c., of the perfect act at the *present* time, or contemporaneously with some other given time or act.

XLVIII. The *Perfect* Form, at length, is (75.) ‘Ετετέλεκειν, with the like contractions and penultimates; and in the first person singular it has the termination *εα*, as well as *ειν*. It denotes a continuance, use, enjoyment, possession, &c., of the perfect act, concluded in time now past: *Θαλάσσια ἔργα μεμήλει, had been a care*: *βεβήκει, he had done going*. But it is also used as a Simple Perfect.

‘Ὡς εἰπὼν βεβήκει. “So saying, he was gone!” Ὡς εἰπὼν ἐπιβεβήκει. (Π. Π. 751.) “So saying, he rushed upon.” Πολὺς δ’ ὀρυμαγδὸς ὀρώρει. (Π. Β. 810.) “And a great tumult arose.”

“Ὅτι... ἐδιδόκειν. (*Xen. Cyrop.* II. 1.) “Because *I was afraid*.” Πάντες μὲν γὰρ ἅμα ἐκεκράγετε. (*Ibid.*) “You all made a noise together.”

XLIX. The *Subjunctive Perfect* is (76.) *Τετέλεκοιμι*, *Τετύφοιμι*, *I would, should, could, or might have stricken*.

(77.) For the Infinitive *Τετυπέκεναι*, or *Τετύφειναι*, see XLIV.

<sup>b</sup> So in the Passive:—

Οὐνεκα σὴ παράκοιτις  
 Κέκλημαι.

Π. Δ. 600.

“I have been and still am called your wife.”

L. Whether it be correct to say that an Active Reduplicate FUTURE was ever an established part of the language is more than I am able to determine to my own satisfaction.

(82.) There are forms, proper for such a part of speech, in use: and the corresponding form in the *Passive* species is acknowledged, beyond doubt, in the tense called the "Paulo-post-futurum."

A kind of Verb, however, in *ω*, has been generated, *more Siculo*, as they say, from Reduplicates in *α*, with which these Futures may also be considered as connected: e.g. *τεθνήκω*, *πεφύκω*, *τετύκω* (Od. O. 94.), *ἀλάλκω* (Π. T.), *ἀλαλκεῖν*<sup>c</sup>, *πεπλήγω*, *κεκλήγω*, *πεποίηθω*, *δεδοίκω* (*Theocr.* xv. 58.), *ἦκω*, &c. Not attempting, however, to decide the question, I will only observe that if they properly belong, not to these verbs, but to the Reduplicates of the Third Order, they are generated exactly in the same manner as those Reduplicates; only assuming *σ*, the Future characteristic, instead of *κ*, and the final *ω* instead of *α*. So was the Simple Future *τύψω* formed in a corresponding manner with its Present *τύπτω*. The Reduplicate Presents being *τέτυφα*, *λέλεχα*, *πέπεικα*, *κέκληκα*: the Futures, if existing, will be *τετύψω*, *λελέξω*, *πεπέισω*, *κεκλήσω*, &c.

We find in existence both *τεθνήσω* (*Suid.*), *τεθνήξω*, and (in *Aristoph.*) *τεθνήξω* · *τετορήσω* (*Aristoph.*); *κεκαρήσεμιν* (Π. O. 98.); *κεκαθήσει* (Od. Φ. 153.); *ἀλαλκήσει*. (Od. K. 288.) Also *κεκλήγξω*, *ἐστήξω* properly *ἐστήσω*, *ἀπαφήσω* from *ἄφω*.

Although the penultimate of the Present Reduplicate form may be short, yet if that of the Simple Future be *long*, the penultimate of this form will be long also: as *λέλυκα*, *λελύσω* · *δέδεκα*, *δεδήσω*. Notwithstanding this, it will not bear deducing from the Future of the Simple Verb; as *κεκλήσω* may prove, the Simple Future being *καλέσω*.

The meaning of this form is regularly, *I shall have stricken*: but it is used as a Simple Future.

## LI. GENERAL PARADIGM OF REGULAR ACTIVE FORMS.

Concerning the Paradigm which follows, it should be observed generally, that no one verb can be said to have all the forms that are given in it. In some verbs, *many* are supplanted and grown obsolete; in others, many never had any existence. The whole of the *Present* forms of the Third Order are wanting to the verb *λέγω*, whose Primary forms were never supplanted;

<sup>c</sup> Ἀλαλκεῖν, τετυκεῖν, and so τεπαρεῖν (*Pind.* Pyth. II. 105.); may be synonymous with ἀλαλκῆναι, τεπαρῆναι, &c.



the whole of the *Future* forms of the same Order are wanting to *τέμνω*; and the whole of the *Present*, again, to *φιλέω*.

## FIRST ORDER.

	SIMPLE VERB.	REDUPLICATE.
Proper Inf.		
and Imp.	1. ΤΥΠΕ.	51. Τέτυπε.
Propensitive.	2. ΤΥΠΩ. 3. τύπω, ης.	52. τέτυκα. 53. τετύπω.
Participle.	4. ΤΥΠΩΝ.	54. τετυπώς.
Preterite.	5. ἔτυπον. 6. τύπομι.	55. ἐτέτυπεν. 56. τετύπομι.
Infinitive.	7. τύπειν. <sup>d</sup>	57. τετυπέναι.

## SECOND ORDER.

Imperative.	11. τυπέε, ει.	61. Τετύπεε, ει.
Propensit.	12. τυπέω, ὦ. 13. τυπέω, ὦ, ερς, ης.	62. τετύπεα, η. 63. τετυπέω, ὦ.
Participle.	14. τυπέων, ὦν.	64. τετυπέως, ὦς.
Preterite.	15. ἐτύπεον, ουν. 16. τυπέομι, οίμι.	65. ἐτετύπεον, ειν. 66. τετυπέομι, [οίμι.
Infinitive.	17. τυπέειν, εῖν.	67. τετυπῆναι.

## THIRD ORDER.

{	Pres. Imp.	21. Τύπτε.	71. Τέτυφε. <sup>e</sup>
	Pres. Prop.	22. Τύπτω. 23. τύπτω, ης.	72. τέτυφα. 73. τετύφω.
	Pres. Part.	24. τύπτων.	74. τετυφώς.
	Pres. Pret. <sup>f</sup>	25. ἔτυπτον. 26. τύπτομι.	75. ἐτετύφην. 76. τετύφομι.
	Pres. Infin.	27. τύπτειν.	77. τετυφέναι.
{	Fut. Imp.	31. ———	81. ———
	Fut. Prop.	32. τύψω. 33. τύψω, ης.	82. τετύψω.
	Fut. Part.	34. τύψων.	
	Fut. Pret. <sup>g</sup>	35. ———. 36. τύψοιμι.	
	Fut. Infin.	37. τύψειν.	
{	Indef. Imp.	41. τύψον.	
	Indef. Prop.	42. ———. 43. ———	
	Indef. Part.	44. τύψας.	
	Indef. Pret.	45. ἔτυψα. 46. τύψαμι.	
	Indef. Infin.	47. τύψαι.	

<sup>d</sup> To circumflex this form (calling it the Second Aorist) is erroneous.

<sup>e</sup> The most regular form, from which this is contracted, would be *τετύπεκε* (*τέτυπκε, τέτυφε*), like *τετέλεκε, τετέλεκα, &c.*

<sup>f</sup> There is nothing heterogeneous in this designation, *Present-preter*: it is, in fact, the only name proper to the power of the form. The sense intended is, that the act *was doing, was proceeding, was being done*, at a time now *past*: *I was striking*. Is not the term *Present-preter* much more consentaneous with the meaning than the term "Imperfect?"

<sup>g</sup> This designation is equally correct with the preceding. The Indicative form, on which the Subjunctive *τύψοιμι* rests, would be *ἐτυψον*; and the analogous sense would be, that the act *was about doing, or being done*, or the agent *was willing it*, at a time now *past*: *I was about striking; willing or intending to strike; would strike*.

## THE TEMPORAL POWER OF THE FOREGOING FORMS.

### SIMPLE VERB.

#### FIRST ORDER.

- |                  |   |                               |          |
|------------------|---|-------------------------------|----------|
| 1. Imperative.   | Strike.   |                               |          |
| 2. Propensitive. | I strike, or will strike.   | 3. Subj. I may strike, &c.    |          |
| 4. Participle.   | Striking. <sup>h</sup> (With Aux.: I am, will be, was, striking.) |                               |          |
| 5. Preterite.    | I struck, have struck.  | 6. Subj. I would, might, &c., |          |
| 7. Infinitive.   | To strike.  |                               | [strike. |

#### SECOND ORDER.

The Power is generally the same; but the Imperative, Propensitive, and Preterite of some verbs assume a Present character; the Participle and Infinitive retaining their native Present power: and the Participle, Preterite, and Infinitive of others assume a Future character; the Imperative and Propensitive retaining their native Future power. The former are the "Contract Verbs."

#### THIRD ORDER.

- |                         |  |                            |                     |
|-------------------------|--|----------------------------|---------------------|
| 21. { Present Imper.    | Strike now. Be striking.                       |                            |                     |
| 22. { Present Prop.     | I strike; am striking.                         | 23. Subj. I may, &c.       |                     |
| 24. { Present Part.     | Striking now.                                  |                            | [would be striking. |
| 25. { Present Pret.     | I was striking. (I struck.)                    | 26. Subj. I might or       |                     |
| 27. { Present Infin.    | To strike forthwith.                           |                            |                     |
| 31. { Future Imper.     | Strike hereafter.                              |                            | [strike hereafter.  |
| 32. { Future Prop.      | I will strike hereafter.                       | 33. Subj. I may, can, &c., |                     |
| 34. { Future Part.      | Willing, intending, about to strike hereafter. |                            |                     |
| 35. { Future Pret.      | (I was about to strike.)                       | 36. Subj. I would strike   |                     |
| 37. { Future Infin.     | To strike hereafter.                           |                            | [hereafter.         |
| 41. { Indefinite Imp.   | Strike.  |                            |                     |
| 44. { Indefinite Part.  | Having struck; or, striking at any time.       |                            |                     |
| 45. { Indefinite Pret.  | I struck; have struck.                         | 46. Subj. I would, might,  |                     |
| 47. { Indefinite Infin. | To strike, whensoever it may be.               |                            | [&c., have struck.  |

#### REDUPLICATE VERB, OF EVERY ORDER.

- |               |   |                                 |            |
|---------------|---|---------------------------------|------------|
| Imperative.   | Have stricken.                              |                                 | [may, &c.  |
| Propensitive. | I HAVE stricken. I carry out the act.       | Subj. I                         |            |
| Participle.   | Having stricken; having the act in use, &c. |                                 |            |
| Preterite.    | I had stricken.                             | Subj. I would, might, &c., have |            |
| Infinitive.   | To have stricken.                           |                                 | [stricken. |
| Prop. Future. | I shall have stricken.                      |                                 |            |

<sup>h</sup> In later times this became *having struck*; being called an Aorist: but the native sense still remains in many words of this form, to which the accentual distinction of the Aorist has been erroneously given.

First Order.	Simple.	Proper Infnit. and Imperat. 1. ΤΥΨΕ. Propensitive. 2. ΤΥΨΩ. 3. τύπω, ης. Participle. 4. ΤΥΨΩΝ. Preterite. 5. ΎΨΘΗΝ. 6. τύποιμι. Infinitive. 7. τύπειν.	λέγε. λέγω. -ω, ης. λέγων. ἐλεγον. -οιμι. λέγειν.	Old Name. Present. Present. Present. Imperat. Present.
Sec. Order.	Contract.	Imperative. 11. Τύπεε, ει. Propensitive. 12. τυπέω, ὦ. 13. έω, ὦ. έης, ης. Participle. 14. τυπέων, ὦν. Preterite. 15. ἐτύπεον, ουν. 16. έοιμι, οίμι. Infinitive. 17. τύπειν, εῖν.	—. λεγῶ. —. λεγῶν. —, λεγοίμι. λεγεῖν.	Sec. Fut. Sec. Fut. Sec. Fut. Sec. Fut.
Third Order.	Present.	Imperative. 21. Τύπτε. Propensitive. 22. τύπτω. 23. τύπτω, ης. Participle. 24. τύπτων. Preterite. 25. ἔτυπτον. 26. τύπτοιμι. Infinitive. 27. τύπτειν.		
	Future.	Imperative. 31. τύψε. Propensitive. 32. τύψω. 33. τύψω, ης. Participle. 34. τύψων. Preterite. 35. ἔτυψον. 36. τύψοιμι. Infinitive. 37. τύψειν.	λέξω. -ω, ης. λέξων. —, λέξοιμι. λέξειν.	F. Fut. F. Fut. F. Fut. F. Fut.
	Indefinite.	Imperative. 41. τύψον. Propensitive. 42. —. 43. —. Participle. 44. τύψας. Preterite. 45. ἔτυψα. 46. τύψαμι. Infinitive. 47. τύψει.	λέξον. —. λέξας. ἔλεξα. -αμι. λέξαι.	F. Aor. F. Aor. F. Aor.
First Order.	Simple.	Imperative. 51. Τέτυπε. Propensitive. 52. τέτυκα. 53. τετύπω. Participle. 54. τετυπώς, ορ ων. Preterite. 55. ἐτέτυπεν, ορ ον. 56. οιμι. Infinitive. 57. τετυπέναι.	λέλογε. λέλογα. -ω. λελογώς. -ων. —, οιμι. λελογέναι.	Per. m. Per. m. Per. m. Per. m.
Sec. Order.	Contract.	Imperative. 61. Τετύπεε, ει. Propensitive. 62. τετύπεα, η. 63. εω, ὦ. Participle. 64. τετυπεώς, ὦς. Preterite. 65. ἐτετύπεεν, ειν. 66. έοιμι, οίμι. Infinitive. 67. τετυπῆναι.	ἐλελόγειν.	Plusq. m.
Third Order.	Present.	Imperative. 71. Τέτυφε. Propensitive. 72. τέτυφα. 73. τετύφω. Participle. 74. τετυφώς. Preterite. 75. ἐτετύφειν. 76. τετύφοιμι. Infinitive. 77. τετυφέναι.	λέλεχε. λέλεχα. -ω. λελεχώς. ἐλέλεχεν. -οιμι. λελεχέναι.	Per. act. Per. act. Per. act. Plus. a. Per. act.
	Future.	81. —. 82. τετύψω.		

<p>ἀνε.          νω. Od. B. 58. II. K. 251.          νων. <i>Aristoph.</i> Vesp. 369.          νον. ἀνομι. Sec. Aor.          νειν.</p>	<p>Σπάρε, or σπόρε.          ——. σπάρω, ης.          σπάρων.          ἔσπαρον. -οιμι.          σπάρειν.</p>	<p><i>Old Names.</i>          Sec. Aor.          Sec. Aor.          Sec. Aor.          Sec. Aor.          Sec. Aor.</p>
<p>ἀννε.          νύω. -ω, ης. Do.          νύων. &amp;c.          νυνον. -οιμι.          νύειν.</p>	<p>—.          σπερῶ. —.          σπερῶν.          —. σπεροῖμι.          σπερεῖν.</p>	<p>F. Fut.          F. Fut.          F. Fut.          F. Fut.</p>
<p>ἀνυτε.          νύτω. -ω, ης. Do.          νύτων. &amp;c.          νυτον. -οιμι.          νύτειν.</p>	<p>Σπείρε.          σπείρω. -ω, ης.          σπείρων.          ἔσπειρον. -οιμι.          σπείρειν.</p>	<p>Present.          Present.          Present.          Imperf.          Present.</p>
<p>νύσω. -ω, ης.          νύσων.          —. ἀνύσοιμι.          νύσειν.          νύσον.          —.          νύσας.          νύσαι. -αμι.          νύσαι.</p>	<p>σπείρας.          ἔσπειρα. -αμι.          σπείραι.</p>	<p>F. Aor.          F. Aor.          F. Aor.</p>
<p>νον. Od. γ. 496.</p>	<p>Ἐσπορε.          ἔσπορα. -ω.          ἔσπορώς.          —. -οιμι.          ἔσπορέναι.</p>	<p>Per. m.          Per. m.          Per. m.          Per. m.          Per. m.</p>
	<p>ἔσπoreιν.</p>	<p>Plusq. m.</p>
<p>νυκε.          νυκα. -ω.          νυκώς.          νυκειν. -οιμι.          νυκέναι.</p>	<p>Ἐσπαρκε.          ἔσπαρκα. -ω.          ἔσπαρκώς.          ἔσπάρκεινι -οιμι.          ἔσπαρκέναι.</p>	<p>Per. a.          Per. a.          Per. a.          Plu. a.          Per. a.</p>

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## LIII.

## OF THE PASSIVE FORMS.

IN proceeding to examine the Passive Forms, let us first gather out all those which seem to be of a Primary and ancient character, and see what materials they supply for an Original Passive System, leaving the Middle and the Modern Systems to follow.

These are evidently the Imperative Form (Τύπεε), τύπη, the Participial, Τυπείς, dialectically also τυπέυς (see *Blomfield's Matthiæ*, 39.), and the Perfect or Preter Form (Ἐτύπεεν) ἐτύπην. To these may be added the Subjunctive Forms (Τυπέω) τυπῶ and Τυπέην, and the Infinitive Τυπήναι. The termination *θι* affixed to the Imperative is clearly an extraneous addition; a brief pronunciation probably of the Pronoun of the second person.

Now these are forms which evidently belong to the same family. And they are *all* which are to be found of that same family in the Passive species. Those forms which are called First Aorists are of a more complex and late generation.

On considering these forms, a very remarkable fact occurs to us. It will be observed that Seven is the number of forms belonging to each of the First and Second Orders of Active Verbs. In this selection of Passive Forms we have Six; and they have all a very extraordinary similitude to the Active forms of the Second Order respectively, the Propensitive Indicative alone being wanting.

Under such circumstances who can resist the temptation to suppose a form for that Propensitive, as having originally belonged to the system, to make it analogous and complete? And from a comparison with the Passive Subjunctive Form Τυπῶ, *ηs*, and a reference to the analogy of the Active, who can refuse to infer that Τυπέω or τυπῶ, *εις*, was and ought to be deemed

<sup>i</sup> Κέκλυκε. (See the Paradigm.) The regular form is κέκλυκα: κέκλυκα is properly from κλύω.

<sup>k</sup> Τετίεναι. (See the Paradigm.) It is a question whether these forms do not all belong to the Secondary Order below, and whether the Primary forms might not be, τέτιθι, τέτιμι, τετώς, ἐτιτιν, and τέτιναι like ζοταθι, &c. See X. note <sup>n</sup>. And observe, τέτιμαι and τετιμένος, in the Passive; of which more will appear hereafter. The doubt is also strengthened by the penultimate of the Tertiary forms τίνω, &c., and τέτικα, &c., being sometimes short and sometimes long. So the Simple Root of the Primary Order *may* have been τι, τίμι, like στᾶ, στάμι, &c.; and τίε, with its cognates, may have been Secondary.

that Original Passive Propensitive?<sup>1</sup> No objection can arise upon the ground of an Active form being like it; since the Subjunctive τυπῶ, ῆς, already certainly exists in a similar predicament; there is an Active form like it in the Present Subjunctive φιλῶ of the Contract Verbs. A further argument for Τυπέω or τυπῶ, εἰς, being the proper cognate Propensitive with ἐτύπην as its Preter, arises indirectly from a passage in VILLOISON, as quoted by BURGESS on *Dawes*, Misc. Crit. 381.: "Quæ ratio inter ἐθην et θήμι intercedit, hæc eadem esse deprehenditur inter ἐτύπην (quod immerito pro secundo aoristo passivo habetur), et inter obsoletum τύπημι. Et quidem τύφθημι cum τυφθέω, et τύπημι cum τυπέω, formis diversis à τύπω ortis, eodem modo conveniunt, quo cum θέω, quod oritur ex θώ, convenit θήμι: ex quo θήμι, addita reduplicatione, formatur τίθημι." All I wish to mark is the reasoning from ἐτύπην (through τύπημι) to τυπέω: such is the palpable and correct connexion between them, justifying the proposed assumption of τυπέω as the cognate Propensitive with ἐτύπην.

Then mark what follows. From the correspondence between this set of forms and the Secondary Order of Active forms, and also between the Primary and Secondary Active Orders, we have here A COMPLETE PASSIVE SYSTEM corresponding with the Primary Active. And satisfied, as we must of necessity be, that the selected Passive forms are those which of all forms of that SPECIES have the most genuine *Primary* character, we have here, most probably, the ORIGINAL PASSIVE SYSTEM.

## PRIMARY ACTIVE.

1. ΤΥΨΕ.
2. ΤΥΨΟ. 3. τύπω, ῆς.
4. ΤΥΨΟΝ.
5. ἘΤΥΠΕΝ, or ON. 6. τύπειν, or οἰμι.
7. τύπειν, or τυπέναι.

## ANCIENT PRIMARY PASSIVE.

11. ΤΥΨΕΕ, η.
12. ΤΥΠΕ'Ω, ῶ. 13. τυπέω, ῶ' ῆς, ῆς.
14. ΤΥΠΕ'ΝΣ, or εἰς.
15. ἘΤΥΠΕΕΝ, ἦν' or οἶον, οὐν. 16. τυπέην.
17. τυπεῖν, or τυπήναι.

From this comparative view of the two systems, it is obvious that the general *characteristic* of the Passive System was the internal augment introduced into the terminative syllable; each form of the Passive being derived from the corresponding form of the Active by this insertion or prolongation.

The augment being, to speak generally, a prolonged sound of the voice, usually took its character from the final vowel of the

<sup>1</sup> Observe the form actually showing itself in this character in some verbs. Δοκεῖ is an old Passive, *videtur*: so, indeed, is the whole verb Δοκέω, *videor*. Ἀκέω, "*I am pierced with grief*," is a passive from the old verb ἄκω, *I pierce*: r. ἀκῆ, anciently ἀκέ. From the forms δέησα, ἐδέησα, it should seem certain that δέω, not δέω, is the form of this verb, which has the meaning, *I want*: which meaning is also that of δέομαι, the Passive of δέω, *I owe, bind over*. The inference is that δέω is also a passive of δέω: i. e. the old Passive.

radical word, when it ended in a vowel ; otherwise it was commonly expressed by ε. And if Active Contract forms in εω, ῶ, are also found to be Passive, so will some in αω and οω be found to be.<sup>m</sup> It is hardly possible, therefore, to avoid the conclusion that what is now the Secondary Active System was once identical with this Primary Passive.

If there be a question, it is this:—To which of the two species, Active or Passive, did this Order originally belong? As a Passive it is Primary and essential; as an Active it is Secondary and non-essential: scarcely can it be called subsidiary. And, as to the transition from one voice to the other, whatever might possibly be said for the idea of its being from Active to Passive, I have only to remark that the general and prevailing flow, in the usage of Greek verbal forms, has quite been the other way; and *may be clearly so traced*. For myself, therefore, I conclude that this was the first native *Passive* System of the Greek Verb in its original simplicity. And, from what has been said, where is the mystery of the similitude between what now appear to be two systems? When we have seen *more of transition work* the case will be more clear. Of this transition, and the cause of it, I do not consider this the most proper place to speak; the proof and explanation of it, therefore, I leave to appear from future facts and observations. This, however, we may here remark, that whenever such a transition might have made any considerable progress, the ambiguity consequent upon it between the Active and Passive uses of the same forms, would supply a very natural and strong reason for the generating of a new Passive Order, with the terminations *μαι, μην, &c.*: and after this Order had obtained an established use, it is very natural to conceive that the former were generally given over to Active service; while still indelible traces remained of the ancient Passive use of *ἐτύπην* and its cognate forms, which were *revived* in modern Attic Greek.

We may here be reminded that this system, though Secondary in the Active character, yet, if Primary in the Passive, must doubtless bear away the palm of antiquity from every other Active Order, except the first; that is, from the Order we have

<sup>m</sup> ἥλων (called Aor. 2.), *οὐ ἐδλωσαν*, capti erant. (*Thucyd.* I.) Ὅτε ἐδλω τὸ ἴλιον. (*Ælian.* cap.2.) The root is ἔλω, capio; Passive, with dialectical variation, ἄλω, capior. Ἔστην, *statutus eram, &c.* Πόρω, *transféro; περῶ, transferor, transeo.* Ἀκούω (now ἀκούω), *I am penetrated (by sound)*; from the old ἄκω, *to pierce.* Ὀρώω (now ὀρούω), *to be aroused, from ὄρω, to arouse*: whence also ὀρῶω, *to be observant (with πρὸς), to observe (without πρὸς).* Μύω, *to close, contract*; μνέω, *to be contracted, in countenance, as in pain, or looking wise*; hence *to initiate into things sacred.* We may also observe such instances as *ἐφύν, I was born, from φύτω, nascor*; *ῥ. φύω, pario*: *κύω, to kiss*; *κύνω, to be kissed, grāvīda fio, gesto.* (See XXII., note c.)



called Tertiary, of whose features  $\sigma$  is the characteristic. It appears with all the indications of being the simplest and earliest class of Passive forms which the language exhibits; and in a regular relation to the simplest and earliest class of Active forms, as we have before seen. Is it possible that any of those forms can be more ancient which I arrange as Tertiary?

LIV. Of the different appropriate *powers* of the several forms of this system, as the ancient PASSIVE, before transition, nothing need be said. They may be understood to be analogous with the powers of coordinate Passive forms in general; regard being had to their corresponding Active forms: and I suppose it may be taken for granted that, according to occasion and convenience, they were used in a reflective sense.

Before, however, we leave this Order, it may be observed with respect to the transition of its forms to Active use, that the fact is very strongly to be suspected from the strange confusion of forms given us as to the Active species of Verbs in  $\mu$ . Some are Simple and Primary; others are evidently of this Secondary or prolonged character. Some, like  $\epsilon\tau\iota\theta\eta\nu$ , are in the singular number Secondary, and in the plural Primary with short penultimates. Some have the Secondary given as the received Active, like  $\theta\epsilon\acute{\iota}\nu\alpha\iota$ , and at the same time have the Primary in use, as  $\theta\epsilon\acute{\iota}\nu\alpha\iota$ . Some, as  $\epsilon\sigma\tau\eta\nu$ , *I was set* (hence *I stood*),  $\epsilon\sigma\beta\eta\nu$ , *I was extinguished*,  $\epsilon\phi\acute{\upsilon}\nu$ , *I was produced* (15.),  $\eta\lambda\omega\nu$ , *I was taken*, retain their passive meaning, notwithstanding they are arranged in the Active species.<sup>a</sup>

I here separate the forms of one Order of the Verbs in  $\mu$  from those of the other, and place them in parallel columns. Those which are in black show the forms of either Order which constitute the Active species given in the grammars, together with the other forms in use; while those in red show the obsolete forms originally making both Orders complete.

<sup>a</sup> Active forms of *Reduplicates* also of the Secondary Order, retaining a passive power, tend to confirm this view; e.g.  $\tau\epsilon\tau\mu\eta\acute{\omega}\varsigma$  (*Apol. Rhod.* IV. 156.),  $\kappa\epsilon\kappa\omicron\rho\eta\acute{\omega}\varsigma$  (*Od.*  $\Sigma$ . 372. (64.)),  $\tau\epsilon\tau\eta\acute{\omega}\varsigma$  (*Il.* I. 30.,  $\Lambda$ . 554.); like  $\tau\epsilon\tau\eta\mu\acute{\epsilon}\nu\omicron\varsigma$  (*Il.*  $\Lambda$ . 555.). Were not the forms themselves originally Passive?

[The following notes belong to the Table on the next page.]

<sup>\*</sup> Qu.  $\sigma\tau\acute{\eta}\theta\iota$ . — Observe the Simple forms here retaining their passive sense; while the Reduplicates have made the common transition to active use.

<sup>p</sup> Ἄλλὰ, Ἄνασσ', Ἰληθι, διδωθι δέ μοι κλέος ἐσθλόν. *Od.*  $\Gamma$ . 380.

<sup>q</sup> e.g.  $\phi\eta\mu\acute{\iota}$ , &c.

<sup>r</sup> The given *plurals* of these belong to the Primary forms  $\epsilon\tau\iota\theta\epsilon\nu$ , &c.: so, likewise, of the three forms  $\epsilon\theta\eta\nu$ ,  $\epsilon\delta\omega\nu$ , and  $\eta\nu$ , from  $\iota\eta\mu\acute{\iota}$ , to *send*.

<sup>s</sup> Whence the circumflex?

<sup>t</sup>  $\tau\iota\theta\acute{\eta}\mu\epsilon\nu\alpha\iota$ , *Il.*  $\Psi$ . 83. 247.

<sup>u</sup> Ἰστᾶναι, *statuere*, Dem.

<sup>v</sup> Ἐναίσχημα δῶρα διδοῦναι Ἀθανάτοις. *Il.*  $\Omega$ . 425.

## LV.

PRIMARY ACTIVE.		ANCIENT PASSIVE, OR SECONDARY ACTIVE.	
1. Θῆς. στᾶς. ῥῶς.  τίθεται.  ἵσταθι, statuito.  δίδοθι.		11. θῆτι. στήθι. <sup>o</sup> statutus sis. sta. δῶθι.  τίθῃτι, or τίθεε, ει. ἵσταθι, or ἵσταε, α. statuito ( <i>transferred</i> ). δίδωθι, <sup>p</sup> or δίδοε, ου.	
2. θήμυ. <sup>4</sup> στημί. ῥώμυ.  τίθῃμυ. ἵστημυ, statuo. δίδωμυ.	3. θῶ. στώ. ῥώ.  τίθω. ἵστω. δίδω.	12. θέω, ῶ. στάω, ῶ. ῥόω, ῶ.  τιθέω, ῶ. ἵστάω, ῶ. διδόω, ῶ.	13. θῶ, ῆς. στώ, ῆς. stem. ῥώ, ῶς.  τιθῶ, ῆς. ἵστώ, ῆς. statuam ( <i>tr.</i> ). διδῶ, ῶς.
4. θών. στών. ῥών.  τιθῶς. -ών. ἵσῶς. -ών. statuens. διδῶς. -ών.		14. θεῖς. σῶς. statutus; stans. δούς.  τιθεῖς. ἵσῶς. statuens ( <i>transf.</i> ). διδούς.	
5. ἔθεν, pl. ἐθεμεν. ἔσαν, pl. ἔδομεν.  ἐτίθεν, pl. ἐτίθεμεν. ἵσαν, pl. ἵσταμεν. ἐδιδον, pl. ἐδίδομεν.	6. δέιν. σταίν. δοίεν.  τίθειεν. ἵσταίαν. δίδουεν.	15. ἔθην, pl. ἐθήμεν. ἔστην†, regular. ἔδων, pl. ἔδωμεν.  ἐτίθην <sup>r</sup> , pl. ἐτίθημεν <sup>r</sup> . ἵστην†, pl. ἵστημεν. ἐδίδων <sup>r</sup> , pl. ἐδίδωμεν. οὐν, οὐν.	16. δείην. σταίην. †steti. δοίην.  τιθείην. ἵσταίην. †statui [( <i>tr.</i> )]. διδοίην.
7. δέναι. σῶναι. statuere. δόναι.  τιθέναι. ἵσῶναι. statuere. διδόναι.		17. δειναι. <sup>o</sup> σῶναι. stare. δούναι.  τιθεῖναι. <sup>t</sup> ἵσῶναι. <sup>u</sup> statuere ( <i>transf.</i> ). διδούναι. <sup>x</sup>	

[For the notes to this Table see the preceding page.]

Θείομεν (Il. A. 143.) belongs to 12. ; being *irregular* for θέομεν, not for θέωμεν. So στείομεν (Il. O. 297.) is irregular for στέομεν (Il. A. 348. edd. vett.). See § V. page 10. Θείομεν is read θείμεν, Od. M. 347.

Αἰψά κεν Ἡελίῳ Ὑπερίου πύονα νηὸν  
Τεύξομεν, ἔνθα κε θείμεν ἀγάλματα πολλὰ καὶ ἑσθλά.

There must have been Participles of Class 4. different from those of Class 14., but it is difficult to determine the difference in all their cases: δών, for instance, would give some cases the same as the corresponding cases of δούς.

To determine the Participles is difficult generally; but the passive sense attaching to στὰς fixes it to 14., as it could not have been an acquired sense, but only original: and it is according to analogy that ἰστὰς should rank with it, though the sense be active, as is the sense of all the forms of τίθημι and δίδωμι presented in this table. The sense also of the form τυπείς being passive, tends to fix the like form θείς here, though gone into Active use; and δούς follows of course. Βιβὰς originates where ἰστὰς does; but, like it, is Active.

## OF THE MIDDLE PASSIVE.

LVI. Whatever parts of this Passive System were first conceived and adopted, it is evident that the system admitted of as many forms as there were Active forms, upon which they might be constructed respectively.

The derivation of each Imperative form was effected from its correlative Active by adding σο, and proceeding to syncope and contract; of each Propensitive or Future by changing the termination into ομαι<sup>7</sup>, εμαι, αμαι, or υμαι. of each Preterite by changing the termination into ομην, εμην, αμην, or υμην. the Participle into ομενος, εμενος, &c.; and the Infinitive into εσθαι, &c. Such, at least, was the operation *generally*. Subordinate modifications I need not here notice.

It will be observed that this mode of producing Passive forms is not to be traced in the Latin language, the Passive forms of which come nearer to those of the ancient Passives than to these. Even to the ancient, however, the Latin system shows no sufficient resemblance to prove a clear identity. Perhaps it is equally a derivative system with this which we are considering, conceived in another region. All, however, that we are concerned to observe is the probability of a Secondary and not an original cha-

<sup>7</sup> Ω and ωμι into ομαι, ημι with ε into εμαι, and with α into αμαι, and υμι into υμαι. Roots in ι seem to be obsolete now; though derivative forms seem to prove their existence of old: as κέκριμαι, ἔφθιμαι, δέδιμαι, &c.

racter belonging to this latter system, which lies in the fact of its not appearing in the slightest degree in the Latin verbs. *When* it was produced, or *where*, it matters not to ascertain. We have historical evidence enough of the sufficiency of intellectual and philosophical power in some countries of old time for such results; and the possibility of that power having been thus employed may hence be inferred, though no historical traces of it may remain.

LVII. The REDUPLICATE Forms of this system are for the most part derived from the Third Order of Active Reduplicates. Passives of the First Order are by no means so often manifest; and of the Second scarcely ever.

As to the formation of those of the FIRST ORDER, the *Imperative* comes from the Imperative Active, by rejecting the affix *τι* or *θι*, and assuming *σο*, and contracting.

The *Propensive* is formed from the Propensive Active by changing the final *a* into *μαι*: as *βέβα*, *βέβαμαι*: also *ημι* with *ε* into *εμαι*, and *ημι* with *a* into *ᾶμαι*: *ωμι* into *ομαι*: *ιμι* (supposed) into *ιμαι*, and *υμι* into *υμαι*.

The Participial, Preter, and other Forms are constructed after the same manner, with the appropriate terminations.

Active Forms, when not in modern use, may be easily understood by other parts of the word which are. We have examples in *κίχραμαι* from *κέχρα*, *κ. χράω*: *δέδισμαι* from *δέδιμι*, *κ. δίδω*: *ἔφθισμαι* from *ἔφθιμι*, *κ. φθίω*: *ἔσταμαι* from *ἔστα*, *κ. στῶ*. So *βέβαμαι*, *πέφαμαι*, *τέταμαι* from *τέτα*, *κ. τῶ*, *τά*: whence *τάω*, *τάνω*, *τένω*, and again *τανέω*, *-ῶ*, and *τείνω*: *ἔκταμαι* (inferred from *ἐκτάμην* and *ἐκτάθην*) from *ἔκτα*, *κ. κτώ*: whence *κτάω*, *κτάνω*, and again *κτανέω*, *-ῶ*, or *κτενέω*, *-ῶ*, and *κτείνω*: *κέκριμαι* from *κέκριμι*, *κ. κρίω*: *κέκλιμαι* from *κέκλιμι*, *κ. κλίνω*: *πέπλυμαι* from *πέπλυμι*, *κ. πλύω*: *λέλυμαι*, *κέχυμαι*, *δέδεμαι*, *δέδομαι*, *ἤραμαι*, *ἤλαμαι*, *ἐλήλαμαι*, *ἀκήχεμαι*, *ἀρήρεμαι*, *τέθυμαι*, *πέπομαι*, *πέφαμαι*, *occisus sum*, &c.

We have said that Forms of the Second Order, in this system, are scarcely ever found; but one form appears in Reduplicates in *μι*, which is properly a Subjunctive Propensive of this Second Order, as *τετυπῶμαι*: i. e. *τιθῶμαι* (163.). It is better, perhaps, to consider the circumflex as misplaced, and to refer the form without it to 153., where it is wanted. (See the General Paradigm, LXXX.) We find, however, *κεκλέαμαι*, *κέκλημαι*, *πεπολήμαι*, *κεκόλουμαι*, *νένημαι*.

LVIII. With respect to the formation of the THIRD ORDER, it will be observed, on referring to the *Active* species of this Order, that all the forms of its *first series* are constructed upon the supposition of receiving *κ* as a universal characteristic,

however it may be absorbed or lost in some verbs by subsequent contraction. Τετέλεκε, ἔσπαρκε have it: in τέτυφε it is absorbed; but it is from τετύπεκε or τέτυπκε that the latter may be considered to be produced.

Upon this may be grounded, theoretically, one universal rule for the formation of the Passive Tertiary forms. They may always be deduced from that condition, real or supposed, of the Active, in which the characteristic  $\kappa$  appears, by a simple change of termination: the Imperative by changing  $\kappa\epsilon$  into  $\sigma\omicron$ ; the Propensitive by changing  $\kappa\alpha$  into  $\mu\alpha\iota$ ; <sup>a</sup> the Participial  $\kappa\omega\varsigma$  into  $\mu\epsilon\nu\omicron\varsigma$ ; the Preter  $\kappa\epsilon\iota\nu$  into  $\mu\eta\nu$ ; and the Infinitive termination  $\mu\epsilon\nu\alpha\iota$  into  $\theta\alpha\iota$ ; contracting also where the Active contracts. It must also be observed that in the Imperative the radical characteristics  $\pi$ ,  $\beta$ ,  $\gamma$ , and  $\kappa$  coalesce with  $\sigma$  in the termination  $\sigma\omicron$ : also that  $\gamma$  is assumed before the terminations  $\mu\alpha\iota$ ,  $\mu\epsilon\nu\omicron\varsigma$ , and  $\mu\eta\nu$ , instead of its coordinate radical characteristic  $\kappa$  or  $\chi$ ;  $\mu$  instead of  $\beta$ ,  $\pi$ ,  $\phi$ , or  $\nu$ ; and  $\sigma$  instead of  $\delta$ ,  $\tau$ , or  $\theta$ , <sup>a</sup>, or when the syllable preceding the termination is short.<sup>b</sup> Before  $\theta\alpha\iota$  also in the Infinitive the aspirates  $\phi$  or  $\chi$  are assumed instead of the tenues  $\pi$ ,  $\beta$ ,  $\gamma$ , or  $\kappa$ ; and  $\sigma$ , when it is taken in the former case, is also taken here.

Hence we have from ἔσπαρκα ἔσπαρμαι, from λελέγεκα λέλεγμαι, from τετύπεκα τετύπεμαι τέτυμμαι<sup>c</sup>, πεφάνεκα πέφαμμαι<sup>d</sup>, τετέλεκα τετέλεσμαι, πέφρακα πέφρασμαι, ἔξυσμαι, ἤνυσμαι, ἔσπασμαι, ὕφασμαι, πέπεμμαι<sup>e</sup>, πέφασμαι, ανσαι, ανται.

Some verbs also assume  $\sigma$ , which have neither a short penultimate, nor  $\delta$ ,  $\tau$ ,  $\theta$ , for the characteristic of their root: as ἔγνωσμαι, ἦσμαι (see XLV.), πέπεισμαι, ἔπταισμαι, τέθρανσμαι, κέκλεισμαι, κέκέλευσμαι, ἤκουσμαι, σέσεισμαι, κέκρονσμαι, πεπάλασμαι, λέλευσμαι, βέβυσμαι, κεκόλουσμαι (and κεκόλουμαι<sup>f</sup>), νένησμαι (and νένημαι<sup>f</sup>), πέπλευσμαι.

Though these observations may serve to bring out the *rationale* of the construction of these Passive Reduplicate forms, it is a

<sup>a</sup> This change, being not merely the change of  $\alpha$  in the Active, according to common analogy, but including  $\kappa$  also, operates as a syncopation of  $\kappa$  throughout the Passive species of this Third Order.

<sup>b</sup>  $\Sigma\sigma$ ,  $\tau\tau$ , never occur as radical characteristics of Primary Verbs. Neither of these, for instance, are the characteristic of the root of τέταγμα, but  $\gamma$ .  $\Sigma$ , also, is questionable: it may be ranked, however, if anywhere, with  $\delta$ .

<sup>c</sup> Words with short penultimates, not receiving  $\sigma$ , are not exceptions to this rule, but are of the Primary Order: e. g. κέκριμαι, ἤλαμαι, &c.

<sup>d</sup> But κέκαμφα κέκαμμαι, μψαι, μπται: ἐλήλεγχα, ἐλήλεγμα, γξαι, γκται: τέτερφα, τέτερμαι.

<sup>e</sup> For  $\nu$  the Attics assume  $\sigma$ ; as πέφασμαι.

<sup>f</sup> Where Active forms, like πέπομφα, γ. πέμπω, have assumed  $\omicron$  for  $\epsilon$ , the  $\epsilon$  is restored in the Passive. So κέκλοφα, κέκλεμμαι. But in some verbs the  $\omicron$ , so derived from  $\epsilon$ , passes into  $\alpha$  in the Passive: as τρέπω, τέτροφα, τέτραμμαι.

<sup>g</sup> Are not κεκόλουμαι and νένημαι of the Second Order?

part of grammar, in which, for all practical purposes, the common rule had better be followed; that is, merely to specify the particular termination Passive into which each particular termination Active (as it really appears) should be changed, in order to produce the Passive form.

It ought not to be overlooked here, that the termination and inflexion of *τέτυμμαι* rank it with Propensitives, and not with Preters; and that this tends to confirm the arrangement of *τέτυπα* and *τέτυφα* as Propensitives in the Active voice.

LIX. With reference to the *Second Series*, or the *Reduplicate FUTURE* Forms of this Third Order, *Τετύφωμαι*, *τετυφόμενος*, *τετυφολίμην*, *τετύφεσθαι*, it is necessary to observe, that, as the existence of a Reduplicate Future, *τετύφω*, in the Active species, rests upon a questionable foundation, the Passive form *τετύφωμαι*<sup>5</sup>, which is far more frequent, and unquestionable, must be only *supposed* to be derived from it; or rather, the form *τετύφω* must be *assumed* for the basis of it, whence it may be derived (like the other forms of this Order) with simplicity and correctness.

The remaining forms, *τετυφόμενος*, *τετυφολίμην*, *τετύφεσθαι*, if they exist, must be produced on the strength of a similar supposition.

The power of *τετύφωμαι*, considered correctly, implies the future continuance, enjoyment, or possession, of a perfect passion, *I shall have been stricken*; bearing the same relation to *τέτυμμαι* as *τύφωμαι* bears to *τύπτομαι*, or *τύφω* to *τύπτω*: *κεκλήσομαι*, *I shall have been called* or *named*: *καταλείφωμαι*, *I shall have been left behind*. (See *Aristoph. Equ.* 1369.) Ἄλλ', ὥσπερ ἦν τὸ πρῶτον, ἐγγεγράφεται, "*but he will remain enrolled as he was at first*:" he will have the enrollment of his name continued. So, in *St. Luke*, xix. 40., *κεκράξονται*, *will PERSIST in crying out*;" will have the shouts continued (by themselves) which you would silence. Γράμματα δ' ἐν φλοιῷ γεγράφεται (*Theocr. XVII.* 47.), "*shall have been inscribed, and remain so*." Νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατὰ κεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον. (*Xen. Anab.* I.) "Consider that this very day I shall have been cut to pieces (first), and you not long after me." See the Scheme of *Matthiæ*, § 159., where he says this Future implies *continued succession*. I do not say any thing for the Scheme in general. See him, also, § 498. He rejects, however, the terms, *will have been*, for the expression of the power of the form; yet if the proper force of HAVE, which is *possessive* or

<sup>5</sup> *Τετύφωμαι* is said to be more generally used by the Tragedians than *τυφθήσομαι*.

*usurious*, be considered, they are not erroneous any more than *has been*, or *have been*, are erroneous for *τέτυμμαι*.

LENNEP, though he does not settle any meaning for this form distinct from that of other Passive Futures, remarks concerning the idea of *Tempus quod brevi instat*, “demonstrari posse haud opinor.” (Anal. cap. 7.)

Certain it is, however, after all that may be said concerning its appropriate power, that it is also used like other Passive Futures.

“Ὡστ’ οὐ Κρέοντος προστάτου γεγράφομαι.

Ced. Tyr. 411. 401.

“*I shall not be enrolled* (a defendant) of Creon as my patron.”

Γάμβρος δ’ ἀθανάτων κεκλήσεται. (*Theocr. Idyl. xxiv.*) Ἐν δὲ σὺ τοῖσι πεφήσεται. (*Hom. Il. N. 829.*) πεφήσεται. (Il. O. 140.) “*Shall be slain.*”

Τόνδε δ’ ἐγὼν ἐπιόντα δεδέξομαι ὀξεί δουρί. Il. E. 238.

“And *I will receive*<sup>h</sup> him on my sharp spear as he comes upon me.”

Ἐμὴ δ’ ἄλοχος κεκλήσεται ἥματα πάντα.

*Hom. Hy. in Ven. 149.*

Τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις. Il. Γ. 138.

See also *Eur. Hec. 1271.*, *Alc. 331.* or *340.*, *Hel. 1035. 1683.* κεκαδήσομαι, from κήδω, κεκάδηκα. (Il. Θ. 353.) μεμνήσομαι μεμίζεται. (*Hesiod, Op. 177.*) τετεύξεται. (Il. M. 345.)

<sup>h</sup> A Passive form changing its passive sense for an equivalent active. Δέχομαι, Ion. δέκομαι, is the Passive of δέκω, *I give*. Hence δέκομαι, *I am given* any thing; i. e. *I receive*.

[The following notes belong to the Table on the next page.]

<sup>i</sup> It is quite contrary to the literal analogy, though not to the *accentual*, to circumflex this τυπνυμαι: and the same may be said of 117, τυπνισθαι.

<sup>k</sup> We have the form Τύφου here, as well as Τύψε in the Active, 31. (See XXXI.)

Ὅρσο, πέπον Καπανηίδη, καταθήσειο δίφρου. Il. E. 109.  
So ἐπιθήσειο.

Σὺ δ’ αἰτόθι λείξοο μύμων

Εὐνή ἐνι μαλακῇ.

Il. I. 613.

Αἶψα μάλ’ ἐς πόλεμον θωρήσειο, δύσειο δ’ ἀλκίγ.

Il. T. 36.

Od. P. 276. Ἐψο. Ἀείσειο. Ὅρσειο, Λαομεδοντιίδη, Il. Γ. 250. — Ὅρσο above (Il. E. 109.) is an irregularity, unless it belong to 101. ὄρσο, ὄρσο· as we have (105.) ὠρόμην, ὠρμην.

BUTTMANN objects to these forms being called Futures, and will have them Aorists: q. e. a.

<sup>i</sup> The form τυπήσομαι, which is denominated the Second Future Passive, without any relation to the Active of the same name, is evidently of this class. Instead of τυπέω, τυπέσω, τύψω, in the Active species, we have the form τυπήσω, with the lengthened penultimate (see XXXIV.); and τυπή-

## LX.

A TABLE, showing the MIDDLE PASSIVE ORDERS; each Form being derived from a corresponding Active Form.

ACTIVE.		MIDDLE PASSIVE.	
1. Τύπε.		101. Τύπεσο, εο, ου.	
2. τύπω.	3. τύπω, ης.	102. τύπομαι.	103. τύπωμαι.
4. τύπων.		104. τυπόμενος.	
5. έτυπον.	6. τύποιμι.	105. έτυπόμην.	106. τυποίμην.
7. τύπειν.		107. τύπεσθαι.	
11. Τύπες, ει.		111. Τυπέου, ου.	[ώμαι.
12. τυπέω, ώ.	13. τυπέω, ώ. έρς, ης.	112. τυπέομαι, ούμαι. <sup>i</sup>	113. τυπέωμαι,
14. τυπέων, ών.		114. τυπεόμενος, ουμενος.	[οίμην.
15. έτύπεον, ουν.	16. τυπέοιμι, οίμι.	115. έτυπέομην, ουμην.	116. τυπεοίμην.
17. τυπέειν, είν.		117. τυπέεσθαι, είσθαι.	
21. Τύπτε.		121. Τύπτου.	
22. τύπτω.	23. τύπτω, ης.	122. τύπτομαι.	123. τύπτωμαι.
24. τύπτων.		124. τυπτόμενος.	
25. έτυπτον.	26. τύπτοιμι.	125. έτυπτόμην.	126. τυπτοίμην.
27. τύπτειν.		127. τύπτεσθαι.	
31. ———.		131. τύψου. <sup>k</sup>	
32. τύψω.	33. τύψω, ης.	132. τύφομαι. <sup>l</sup>	133. τύψωμαι.
34. τύψων.		134. τυψόμενος.	
35. ———.	36. τύφοιμι.	135. ———. <sup>m</sup>	136. τυφοίμην.
37. τύψειν.		137. τύψεσθαι.	
41. τύψον.		141. τύψαι.	
42. ———.	43. ———.	142. ———.	143. ———.
44. τύψας.		144. τυψάμενος.	
45. έτυψα.	46. τύψαμι.	145. έτυψάμην. <sup>n</sup>	146. τυψαίμην.
47. τύψαι.		147. τύψασθαι.	
51. Τέτυπε.		151. Τετύπασο.	
52. τέτυκα.	53. τετύπω.	152. τετύπαμαι.	153. τετύπωμαι.
54. τετυπώς.		154. τετυπόμενος.	
55. έτετύπειν.	56. τετύποιμι.	155. έτετυπόμην.	156. τετυπαίμην
57. τετυπέναι.		157. τετύπασθαι.	
61. Τετύπες, η.		161.	
62. τέτυκα.	η. 63. τετυπέω, ώ.	162. τετυπεδμαι, ημαι.	163. ώμαι.
64. τετυκεώς, ώς.		164.	
65. έτετύπεεν, ειιν.	66. τετυπέοιμι, οίμι.	165.	
67. τετυπέεναι, ήναι.		167.	
71. Τέτυφε.		171. Τέτυφο.	
72. τέτυφα.	73. τετύφω.	172. τέτυμμαι.	173. ———.
74. τετυφώς.		174. τετυμμένος.	
75. έτετύφειν.	76. τετύφοιμι.	175. έτετύμμην.	176. ———.
77. τετυφέναι.		177. τετύφθαι.	
81. ———.		181. ———.	
82. τετύφω.		182. τετύφομαι.	183. ———.
		184. τετυψόμενος.	
		185. ———.	186. τετυφοίμην.
		187. τετύφασθαι.	

[For notes i, k, l, see p. 68. ; for notes m and n see p. 70.]



LXI. There is so much harmony apparent in the construction of all these forms, that it is scarcely possible to avoid the persuasion that they were *all* originally employed in *one* systematic service, whether that service were uniformly Passive, or uniformly Reflexive, or uniformly partaking of both those characters.

That a PASSIVE power entered essentially into *most* of them, every body is aware. How then shall the suspicion at least, if not the conviction, be resisted, that it entered essentially into all of them, whatever may have been done in separating some from the rest, and assigning them a different original character, not merely accessional, but essential, and calling them a "Middle Voice?" In age we may call them *Middle*, but not in species.

LXII. I think it must appear to be an admissible theory, and, if so, most likely to be the true one, that *all* belonged to *one* system, one plan of formation (however gradually the forms actually arose), and one sort of power; and that that power in all was Passive essentially, and Reflexive by contingency; and came to be Active in *some* by special causes.

This transition of the Passive forms of some verbs to Active use is doubtless a most important feature in the language. It has *seemed* already to belong in a very extraordinary degree to the Primary Order of Passives, *Τύπη, τυπῶ, ἐτυπην*, &c.; and to observe the usages, or the propensities, which have led to it, may tend to solve the mysterious confusion in which the various verbal forms are involved by it, and to elucidate and confirm certain assumptions which have been made in the present treatise. To develop the matter in the case of the ancient Passives seems hopeless: but the easier investigation of it in the case of the Middle forms may tend to induce the belief of it with respect to both. The following three causes may be considered the chief; and the first will often be found to operate in connexion with one of the other two.

LXIII. (1.) A special cause of this transition occurs in the mere substitution of an Active idea for a Passive, in the use of the

[The following notes belong to the Table on the preceding page.]

*σομαι* is the regular Passive belonging to it, as *τύφομαι* belongs to *τύφω*. Instead of *ἀπαλλάξω*, i. e. *ἀπαλλάγσω*, we have *ἀπαλλαγῆσομαι*, and the Passive belonging to it is *ἀπαλλαγῆσομαι*. In a similar manner (where there is none other Tertiary Future Active), we have *φανήσομαι*, as from *φανῆσω*.

" *Ἀπεβήσεται*, II. B. 35.; *δύσεται*, II. II. 729., and frequently. (See XXXVII., whence the existence of the form *ἐτυψον* in the Active (35.) also appears.)

" 145. *Ἐπτάμην, ἐκτάμην, ὠνάμην, εἰλάμην, ἡράμην, εὐράμην*, are forms of this Order; but they are also regular forms of 155., having the augment as a reduplication. (See XLI. note ".)

verb. *Δαίομαι* means *I eat*, or *I learn*; both active ideas. But these are substituted for the original meaning, *I am given a portion*, either for body or mind; from *δαίω* or *δάω*, *I distribute*. *Ψηφίζω*, *I take* (a man's) *suffrage*; *ψηφίζεται*, *he has his suffrage taken, he votes*. *Δικάζω*, *I administer justice*; *δικάζομαι*, *I am being avenged, I have justice done me*; and hence, *I contend*. *Ὀλλυμαι*, *I am ruined*, has been exchanged for *I perish*. *Πορεύομαι* also is interpreted actively, *I go*: but its native meaning is, *I am transported*; from *πορεύω*, *I transport*, or *put over*. From the verb *Ὀργίζω*, *irrito*, comes *Ὀργίζομαι*, *irascor*, *I am agitated*; actively, *I rage*. *Ἀπορέω*, *ὦ*, *I can open or take no way*, make no transit: *ἀπορέομαι*, *οὔμαι*, *I have no way opened, I am in a strait*; actively, *I doubt*. *Ταλαιπορέομαι*, *I am beset, waylaid with hardships*; actively, *I endure hardships*; from *ταλαιπορέω*, which also means, *I endure hardships*, but has likewise a transitive sense, *I oppress with troubles*. *Εὔχομαι*, *I am stretched out, porrigor, precor*, expresses actively, *I earnestly pray, I use strong gestures, gesticulate*.<sup>o</sup> *Λήθομαι*, or *λανθάνομαι*, is *I forget*; but properly *I suffer the loss of*, or *am deprived of*, any thing, *in oblivion*; from *λήθω*, or *λανθάνω*, *I go into oblivion*; and transitively, *lie hid from, leave*. *Πείθω*, *πείσω*, *I persuade*: *πείθομαι*, *πείσομαι*, *I am persuaded, I believe, I yield, I obey*. *Θεάομαι*, or *θάομαι*, *I am shown something* (*θέαμα*), is also *I behold with wonder*. *Δελυσμένος*, having had released, having redeemed. *Φράζω*, *I tell, or advise a man anything*: *φράζομαι*, *I am told or advised*; if by none but myself, *I think, or consult*. *Χράω*, *I lend, let another use, wear, &c.*: *χράομαι*, *I am lent a thing*; hence, *I borrow, get help from, use, consume*. *Θαυμάζω*, *I make a wonder of anything, I magnify*: *θαυμάζομαι*, *θαυμάσσομαι*, *I shall be filled with wonder at, or admiration of any thing*; hence, *I shall admire*.

It will be observed that the *Preposited Patient*, by which I mean the Person or Thing in the *Nominative Case*, of a Greek Verb Passive, is sometimes the *Subject* directly wrought upon by the act implied, and sometimes the *Object* benefited or injured by it, collaterally.

The Latin Passives appear with the former kind of *Preposited* alone. In English, Verbs Passive may sometimes be found with the latter: e. g. *He was taught* Latin; *they were saved* the trouble; *I am brought* a letter; *we were shown* the book; *they were told* a tale. Here the *Prepositives* are not the *Patients*, *Latin*, *the trouble*, *a letter*, *the book*, *a tale*; but the *Objects* or *Recipients*, *He*, *I*, *we*, *they*.

<sup>o</sup> Observe the Latin also: *Precor*, an abbreviation of *porrigor*, is first, *I am stretched out*, i. e. in solicitation; then actively, *I pray*.—*Quere*: May not such be supposed to have been the origination of the Latin Deponents generally?

Some verbs, like *κόπτω, κόπτομαι*, are made to lose their Passive character altogether, and are used as direct Active transitives, a process not singular, though not *very* frequent. Instead of *κόψονται ἐπ' αὐτόν* (Apocal. i. 7.), we find *ἐκόπτοντο αὐτήν*, directly transitive, in *St. Luke*, viii. 52. Ἐλπῶ (*I help*), *I give hope*, has *ἐλπομαι*, *I am led to hope*, in the Passive. The ordinary Active into which this might pass would be *I hope*: but it is carried further into a transitive character, *I expect*. From *εἶρω* or *ἔρω*, *I tell* or *relate* anything, comes *εἶρομαι*, *I am told*, or actively, *I hear* any thing, being transitive in respect to one subject already: but it also becomes invested with a new transitive power besides this; as appears in the example, *ἀπάντας εἶπετο τὸν παῖδα*, *He asked them all about the child*; where *he was told*, or *he heard about*, would not reach the meaning of the word with both *ἀπάντας* and *τὸν παῖδα* subject to it. Ἡ δὲ νύ μήτηρ Τίλλε κόμην, *his mother tore her hair*: *τίλλοντό τε χαίτας*, and were torn their hair (by themselves):

Πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ  
Τιλλέσθην.

here, *were torn (their hair)*, is superseded by a new transitive meaning, *they bewailed him* in this particular manner, namely, by being torn their hair. Il. X. 406., Od. K. 567., Il. Ω. 711.

LXIV. (2.) Another cause which has operated to produce this transition appears to be *the use of Passive forms in a reflex sense*. By this the Preposite Patient seeming to be the Agent also, the verb assumes the character of an Active Verb.

Passive forms, in any language, must often be reflexive, and are used more suitably perhaps in this sense than Active forms, though the latter also have the same application. In the Greek language, the forms *τύπτομαι* and *ἐτυπτόμην* are often used in this sense; but those which are most frequently found so used are *τύψομαι* and *ἐτυψάμην* especially the latter. It may be said, in fact, to be almost impossible to find it used in any other way.<sup>p</sup> Let it be remembered, however, that the *Passion* of the Preposite is still the essential part of the meaning of all these forms; while the *Action*, implied or understood to be in the same Preposite, is only contingent. *Θωρήσεται* is, *He will arm*, or *put armour upon himself*; not because the *action* of *arming* is essential to the verb as an Active Verb, and the reverting of that action upon himself, or the suffering of it, contingent, or even co-essential (as if there were a double essentiality constituting a class of verbs *sui generis*); but because the essential meaning

<sup>p</sup> See *Matthiæ's Gr. Gr.* 496. 8. See also LXXIII.

of the form is *Passive*, *He will be armed*; and no Agent being specified, and the action, by usual custom, or natural supposition, proceeding from the Patient himself, the form is taken to indicate *He will be armed by himself*, or *He will arm himself*: thus it passes into an Active form. But *θωρήξεται* would be just as correctly used, if taken to indicate that, *He will be armed*, but *not* by himself, were such really the fact.

*Ἐκαλυψάμην*, in its genuine and native meaning, is, *I was covered* or *veiled*, whoever or whatever the agent might be. It is applied correctly enough to express, *I was covered by myself*, if such were the fact, or *I covered myself*; for which it is now generally used. But still the form *Ἐκαλυψάμην* did not originally mean this of itself; nor was anything active in the Preposite implied by it. It might be used with another agent; as the forms *τύπτομαι* and *ἐτυπτόμην* abundantly are. It was a Passive undesignedly going over to an Active character.

*Ἠγειράμην*, *I awoke*, *I arose*, is properly *I was awakened*, *I was aroused*, or *raised up*. Whether this were by myself, or by some other agent, is, for aught the verb signified by its native power, entirely contingent and undetermined. *Ἠγέρθην* is used just in the same way (see Acts, ix. 8.), “and Saul arose.” But this form has not changed its character as the other has, being so much less frequently applied in this manner.

LXV. The following examples may serve sufficiently to illustrate the transition; the native passive meaning of the verbs being first given, and then the reflexive or the active meaning assumed on the custom or supposition of the patient being the agent also.

*Καλύπτομαι*. *I am covered*. If by myself, *I cover* or *veil myself*. *καλυψαμένη*, “*Having veiled herself*.” (Il. Γ. 141.) *καλύφατο*, “*she veiled herself*.” (Il. Ξ. 184.) And this form having been generally given up to the expression of cases in which the patient was the agent also, and another form, *ἐκαλύφθη*, being adopted for others, it is usually assumed with confidence to indicate certain reflex action.

*Σείομαι*. *I am shaken*. If of myself, *I tremble*. *σείσατο*. He trembled.

*Συναγείρεσθαι*. *To be congregated*. Reflexively or actively, *to assemble*. *συναγειράμενοι*, *assembling together*. (Il. Ω. 802.)

*Δαίνυμαι*. *I am feasted*. *Δαίνυντο*. They feasted. (Il. H. 477., Od. H. 203.)

*Στέλλομαι*. *I am sent, impelled*. *I go, come*.

*Τρέπομαι*. *I am turned*. *I turn*. (Intran.)

*Ἀπέχομαι*. *I am withheld*. *I abstain*.

*Ἐγγύομαι*. *I become pledged*. *I promise*.

Λούομαι. *I am washed. I wash (myself).*

Ἔς ῥ' ἀσαμίνθους βάντες ἔυξέστας λούσαντο.  
 Τῷ δὲ λοεσσαμένῳ, καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ,  
 Δείπνῳ ἐφίζανέτην. Π. K. 576.

Ἀλείφομαι. *I am anointed. I anoint (myself). Ἀλείψατο δὲ λίπ' ἐλαίῳ. (Π. X. 171.)*

Παύομαι. *I am stopped. I cease. Καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο. (Od. E. 391.) Ἐκ τοῦδ' οὐπω παύσαιτ' οἷζυροῖο γόοιο. (Od. H. 540.)*

Μνάομαι. *I am reminded. I bethink myself. Μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο. (Od. I. 29.) Πρώτῃ νυν Ὀρφήδῳ μνησώμεθα. (Apol. R. Argon. 23.) So μιμνήσκομαι, μνημονεύομαι.*

Φοβέομαι. *I am frightened. I fear.*

Προσφέρομαι. *I am brought near. I approach.*

Ἐλίσσομαι. *I am rolled. ἐλίσσάμενος, rolling. (Π. P. 283.)*

Ἀμείβομαι. *I am given in exchange. I reply, &c. ἡμείβετο. (frequent).*

Εἶδομαι. *I seem (videor). I become like. εἰσάμενος, becoming like; likening himself. (Π. N. 45. 215., Π. 716., P. 73. 555., Φ. 213.) Observe τῷ μιν εἰσάμενος (Π. B. 22.), and τῇ μιν εἰσάμενος (Π. Γ. 389.), totally rejecting the passive for active power.*

Πέτομαι. *I am spread out. I fly.*

Ἐννοοῦμαι. *I am led to think; imminded. I think, call to mind.*

Χάρις δ' ἀπελάμπετο πολλή. (Π. Ξ. 183.) “Was made to shine; shone.”

Βήσομαι. *I shall be caused to go. (Βήσω, I shall cause to go, put, send.) And, being generally used reflexively, I shall go.*

Στήσομαι (from στήσω, I shall set), *I shall stand.*

Δύσω. *I shall merge, put into. δύσομαι. I shall enter, sink, dive into; put on, get into, as a garment. So ἐδυσάμην.*

LXVI. (3.) A third, and perhaps the most influential, cause of this transition, has been *the peculiar idiom by which the object or recipient collaterally affected*, and not the subject or patient directly affected by the action, *is deemed the Preposite of the Passive Verb.* The peculiarity has been already noticed.

By this, the Preposite, from the fact of *enjoying or receiving* the collateral benefit or injury of the action suffered by the patient, very easily appears to become active, and to give an active character to the verb.

Ποιεῖν λόγον, κέρδος, φίλον, ἄκουτιν, ξίφος, γνώμην, μνήμην, πόλεμον, εἰρήνην, ἀρχήν, κ. τ. λ. *To make, procure, a speech, &c.,*

for any one. *Ποιείσθαι λόγον, κέρδος, φίλον, κ. τ. λ.* *To be made, or provided with, a speech, a friend, &c.* ; or to *have* a friend *provided* : hence, to *get, obtain*, and even *make, &c.*

*Ποιεῖν δεινά, μέγα, κ. τ. λ.* *To make terrible, or great. Ποιῆσθαι δεινά, μέγα, κ. τ. λ.* *To have (something) made terrible to me; to have magnified to me : hence to think dreadful, or great.*

And this verb *ποιεῖσθαι*, in its Simple form, is one of those which seem never to be used in a *directly* passive sense. The *Reduplicate form, πεποιῆσθαι*, is used in both ways ; both as a direct and collateral passive.

*Διδάσκεσθαι* (the Preposite being the subject or patient) is, *to be taught. Παιδας περισσῶς ἐκδιδάσκεσθαι σοφούς.* (*Eur. Med.* 290., *Hel.* 1442. 6.) But having the object or recipient for the Preposite, it is *to have — taught. Τὸν υἱὸν ἐδιδάξατο Θεμιστοκλῆς.* (*Plato, Menon.* p. 376.) “Themistocles had his son taught.”

*Νέμεσθαι.* *To be distributed. Also, to have — distributed.*

*Λαμβάνεσθαι.* *To be taken. Also, to have — taken.*

*Ὀνομάζεσθαι.* *To be called. Τὶς ὀνομάζεται ποθ' αὐτὸς.* (*Arist.*

*Av.* 295.) *Ὀνομα δ' ὀνομάζεται Ἐλενος.* (*Soph. Phil.* 606.)

*Also, to have — called. Ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὀνομάζεται.*

(*Soph. CEd. T.* 1021. or 1011.) “Had me called his child.”

*Εὐρίσκομαι.* *I am found. I have — found.*

*Φυλάσσομαι.* *I am kept. I have — kept, watched : παῖδα, λέοντα.*

*Ἀγομαι. Ἔρομαι. Ἀφαιρέομαι.*

*Προσφέρεσθαι. Προστίθεσθαι.*

*Κρίνεσθαι.* *To be argued and determined, &c. To have (a matter) argued, &c.*

*Νίπτομαι.* *I have (my hands) washed ; if by myself, I wash.*

*Δέπας . . . νύψ' ὕδατος καλῇσι ῥοῇσι*

*Νύψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθονα οἶνον.* *Il. Π.* 230.

“He washed his hands, and drew, or poured out, himself wine.”<sup>a</sup>

*Ἀφύσσομαι, and ἀφύομαι.*

*Κείρομαι.* *I have (my hair) cut off ; if by myself, I cut off.<sup>a</sup>*

*χαλὴν ἀπεκείρατο.* (*Il. Ψ.* 136. 141.) “He cut off.”

*Ἐκδύομαι.*

*Τεύχεά τ' ἐξεδύνοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ.* *Il. Γ.* 114.

“They put off their arms,” &c.<sup>a</sup>

*Αἶρομαι.* *I have — taken away. I carry off.<sup>a</sup> Ἡράμεθα μέγα κύδος.* *Il. X.* 393.

<sup>a</sup> Here the second cause operates also, in the *reflective* use.

Ποιεῖσθαι ἄκοιτιν. Δέσθαι ἄλοχον. ἄγεσθαι γυναῖκα.  
Δέομαι. ἐδήσατο. *He had (his sandals) bound on.*<sup>r</sup> II. Ω. 340.  
Ξ. 186.

Ἀλείφομαι. *I have — anointed.*

Τῷ ῥ' ἦγε χροά καλὸν ἀλειψαμένη ἰδὲ χαίτας  
Πεξάμενη. II. Ξ. 175.

*"Having had her fair skin anointed with this (ointment) and her hair combed."* Or *"having anointed and combed,"* &c.

Ζώσατο δὲ ζώνην. (Ξ. 181.) *She had her girdle put on.* Or, she put on<sup>r</sup>, &c.

Πάντα περὶ χροῦς θήκατο κόσμον. (Ξ. 187.) *"Had all her ornaments put on."*<sup>r</sup>

Καλεσσαμένη δ' Ἀφροδίτην. (Ξ. 188.) *"Having had Venus called; or, having called."*<sup>r</sup>

Ἐρύσσατο δὲ ξίφος ὀξύ. (Δ. 530.) *"He drew his sharp sword."*  
See X. 306.

Δέχομαι or δέκομαι, from δέχω or δέκω, I give (see *Damm*), I am given anything; I receive.

Αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαβεῖν. (*Soph.*)

Δρέπομαι. *I have (fruit) gathered; or, I gather<sup>r</sup>, &c.*

Πορίζομαι. *I have — supplied, brought. I get, provide.<sup>r</sup>*

Γευόμενος βρώσῳ. *Being given food to taste. Hence, tasting.<sup>r</sup>*

Γραφόμενός τινα. *Having any one proscribed. Accusing.<sup>r</sup>*

Συμπεφράγμενός τι, *Having been counselled about anything: if by himself alone, having considered, or discovered.*

Ἐκομισάμην τὴν παρ' ὕμων ἐπιστολήν. (*Dem. pro Coron.*) *"I had the letter brought;"* or, *I was brought the letter, &c., i. e. of Philip to the Thebans, i. e. I received.<sup>s</sup>*

Εἰκόνας ἐποιησάμην. (*Herod. I. 31.*) *"I had images made."*

\*Ὡν νόμους καλοὺς αὐτοὶ γράφονται. (*Xen. Econ. 9. 14.*) *If they have good laws laid down, or experience good legislation; or legislate well. So τάσασθαι φόρον.*

\*Ἄρ' οὖν θησόμεθα τὸν νόμον. (*Dem. adv. Lept. in princ.*) *"Shall we have this law laid down?"*<sup>r</sup>

Χρήματα ἐπράξατο Ἄγρις. (*Thucyd. VIII. 3.*) *"Had the money collected."*

Ταῦτα ἠγγειλάμεθα. *We were told these things; we heard<sup>s</sup>, &c.*

Τὰ χρήματα ἐνεχυράζομαι (*Arist. Nub. 240.*), *"I have my goods seized for non-payment,"* i. e. I forfeit them.<sup>s</sup>

Μέλλειν τὸν θώρακα ἐνδύεσθαι. (*Cyp. VI. 4. 2.*) *"To be about to have his breastplate put on."* If by himself, *to put on.<sup>r</sup>*

<sup>r</sup> Here the second cause cooperates in the *reflective* use.

<sup>s</sup> Here the first cause cooperates in the *substitution* of an active idea.

Παρεσκεύασθαι πάντα. (Memorab. IV. 2. 1. Perf.) "To have had all things prepared:" or, "to have got all ready."<sup>r</sup>

Ταῦτα δ' ἐποιέετο (Herod. Euterp. 2.) "These things he had done."<sup>r</sup>

Συνεζεύξατο τὸ ἑαυτοῦ ἄρμα. (Xen. Cyrop.) "He had his own chariot yoked," &c.: possibly, he yoked it.<sup>r</sup>

Παρατίθεσθαι τράπεζαν. (Xen. Hier. I. 19, 20. Thucyd. I. 132.) "To have a table set before one."

Ἀποδέδειχθαι τι. (Anab. V. 2. 9. Perf.) "To have been shown any thing."<sup>t</sup>

Καταλέλυσθαι πόλεμον. (Thucyd. VI. 36.) "To have had a war brought to an end;" not, "to have been absolved from."

Περιβεβλημένοι σάκκους. (Rev. xi. 3.) "Having had sackcloth put upon them;" or, having put it upon themselves.<sup>r</sup>

Τὴν ἀκρίβειαν οὐκ ἀφῆρηνται. (Thucyd. VII. 13.) "The discipline they have had ruined."<sup>r</sup>

Καλυψαμένω χροῖα καλόν. Dual.<sup>r</sup> (Hesiod, Op. et D. 198.)

Ἄλμην ὤμοισιν ἀπολούσομαι. (Od. Z. 219.) "I will have the brine washed from my shoulders."<sup>r</sup>

Ὅν τέκετο θάνατος, ἔτεκε δ' αἰολος δράκων. (Soph. Trach. 831.) "Which (ἶον) Death was borne," or, had borne, to him, or generated; "and a wavy serpent bore," or, brought forth.<sup>u</sup>

HOMER, and other authors, using *τίκτω* or *τέκω* indiscriminately for either parent (like *pario* in Latin), consistently use *τέκομαι* also for either in the objective passive sense.<sup>x</sup>

If, as above, *ἔτεκε* means the mother *bare* a son, then, passively, *ἐτέκετο* means the father *was borne* a son by her (Il. B. 741.).

If, as HOMER also authorises, *ἔτεκε* means the father *begat* a son, then, passively, *ἐτέκετο* means the mother *was begotten* a son by him. (Od. Ξ. 174.; Il. B. 742.) So, *Æsch. Γαῖαν, ἥ τὰ πάντα τίκτεται*.

Κτᾶσθαι. *To be gotten any thing*, or, as we say, *to be seized of it*; from *κτᾶν*, γ. *κτά*, *get, seize* (primarily, in *hunting*): pass. *to be gotten any thing*, or *put in possession of it*; *κεκτήσθαι*, *to be in possession of any thing acquired*, and to remain so.<sup>y</sup>

<sup>r</sup> See many Reduplicate Verbs Passive used thus, in BLOMFIELD'S *Matthiæ*, Syntax, "Of the Verb," par. d., and the "Remarks" after the Preface.

<sup>u</sup> The *poetry* of this passage precludes the raising of any objection on the ground of *δράκων* being masculine.

<sup>x</sup> SOPHOCLES seems not to do this with respect to any other part of the verb than the Participle.

<sup>y</sup> It will be observed that many verbs are used in both ways; *καλύπτομαι*, *λοῦμαι*, *ἀλείφομαι*, &c.; sometimes having the Patient for the Preposite, and sometimes the Recipient.



LXVII. It is scarcely necessary to note in particular, that the use of nouns in the genitive case, instead of, or together with, accusatives after the verbs, in no wise alters the doctrine here propounded.

The proper sense and uses of *μεθέσθαι* (from *μεθίέναι*, to *dismiss, let go*) are all the same, whether we say (for instance) *ἡδονὴν μεθέσθαι* (*Soph. Electr.* 1277.), or *ἡδονῆς μεθέσθαι*, to be *denied, or deprived of*, a pleasure. So *παιδὸς οὐ μεθήσομαι*. (*Eur. Hec.* 400.) *Τοῦδ' οὐ μεθήσομαι νεκροῦ*. (*Philoct.* 1655.)

\**Ἦσθοντο τειχιζόντων*. *They perceived them walling*. (*Thucyd.* I. 72.) *Ἦσθοντο τῶν λόγων*. *They heard of the speeches*. (*Thucyd.* I. 50.) THEY WERE APPRISED of, &c.

\**Ὅφρ' ἱερεύσαντες κρειῶν κορσεσάλατο θυμόν*. *That, having performed the sacred rites, THEY SHOULD HAVE their appetite SATISFIED of flesh* (*Od. Ξ.* 28.); or, understand *κατὰ*.

*Σίτου καὶ οἴνοιο κορσεσάμενος κατὰ θυμόν*. (*Od. Ξ.* 44.) "HAVING BEEN SATISFIED, as to thine appetite, with food and wine."

*Τῆς θαλάσσης μᾶλλον ἀντείχοντο*. WERE OCCUPIED of (by or about) the sea. (*Thucyd.* I. 13.) *They engaged in marine affairs*.

LXVIII. It should be kept in mind, that to say that the verbs of this character imply *to cause, take care, or obtain, to be done*, is scarcely consistent with their native passive character; notwithstanding the labours of some authors tending to prove it. Instances indeed occur in Greek writers, in which such *action, care, or causality*, is doubtless to be inferred; and it is a meaning which easily steals upon the sort of verb in question. But its purest power seems to be merely this, namely *to have done, or made*, in a passive sense, *πολεῖσθαι* (and clearly distinguished from, *to have done*, of the Reduplicate Active, *πεποιηκέναι*): in other words, to be *affected* collaterally by a thing done to some other patient, whoever might be the agent of it.

It is evident, however, that verbs of this kind will be very naturally used, not only when the Preposite is thus affected under the agency of another; but also when he himself is the agent. *Τὸν υἱὸν ἐδδάξατο Θεμιστοκλῆς*, may mean that *Themistocles had his son taught BY HIMSELF*, or that *Themistocles taught his own son*. So *παῖδα μ' ὠνομάζετο* will mean *He used to call me his child*; *Ὠράκα ἐνδύεσθαι*, *To put on his thorax*; *Νίψασθαι χεῖρας*, *To wash his hands*, &c.; and hence, without any thing active being in the verb essentially, common custom induces the understanding that the Preposite is often the agent (in the form *ἐνυφάμην* almost always so); and after becoming thus reflex in the first place, it easily afterwards assumes the apparent character of an Active Verb. Hence, the *Passive*

sense of it becomes dubious, or lost, in some forms, and a revival of it again in new forms becomes expedient.

LXIX. It is observable that the Indefinite form, ἔτυψάμην, is far more frequently used with a reflex meaning than any other: the fact is, that it is hardly ever to be found used in any other way. Τύφομαι is also extensively used after the same manner, although it by no means so surely implies the agency of the Preposite as the form ἔτυψάμην. Τυπούμαι and τυπήσομαι are of like character, though less in use, generally. The consequence is, that we find an additional Indefinite Passive, ἐτύφθην, and a Future, τυφθήσομαι, bearing marks of a formation, late, and distant from the fountain head; which seem to have been called forth for the very purpose of renewing an expression of the passive idea, without entailing (like ἔτυψάμην) an idea of agency in the Preposite at the same time. — Before we proceed, however, with the consideration of the derivation and power of these forms, we have another subject to notice of some importance, namely, the combination of many of the preceding forms in what the grammarians have called "*The Middle Voice*."

LXX. The forms Τύπτομαι, ἐτυπτόμην, τύπουμαι, ἔτυψάμην, ἐτυπόμην, τύφομαι, and their cognate forms, together with the Active forms, τέτυπα, ἐτετύπειν, have been said to constitute that heterogeneous system called "*THE MIDDLE VOICE*."

It should seem that MIDDLE VERBS used to be held distinguishable from Passives by this characteristic, that their *essential* power was to express *Agency* in the Preposite; and from pure Actives by this, that the action always reverted in some way or other to the Preposite or Agent, so as to give a reflex character to the verb.

If the foregoing views are in the main correct, it is evident that such a distinct system is quite imaginary and preposterous.

As far indeed as the Active forms τέτυπα and ἐτετύπειν were used reflexively, there was some show of truth in a statement which set forth Action as the essential meaning, and Passion as adventitious; or perhaps I should say more correctly, which set forth Agency as the primary, and Passion as the secondary meaning, though both were considered essential in a "*Middle Verb*." But when the same things are predicated of those forms which are invested with a Passive appearance, they are altogether false and groundless. PASSION in the Preposite *must here* be the *essential* meaning, and Action adventitious or contingent. So says the Philological Museum (No. IV. p. 221.): "*The Middle Voice would seem to be nothing else than the Passive Verb, used under a peculiar modification of its meaning, and illus-*

trating the tendency of the Greeks, in early times, to look upon themselves in all reflex acts as patients rather than agents, a tendency which is exemplified in every page of the Homeric poems." The matter is, to prove and establish, in harmony with our other investigations, that what "would seem" to this writer the true theory on this point, is really such.

LXXI. Active forms were doubtless used by the Greeks with a reflex idea involved in them; though by no means so commonly as the Passive. The form *Τέτυπα* is found to be so used more frequently than any other Active form; and possibly a similar use of *ἐτετύπειν* may be comparatively frequent, though I think not. There is, however, a decisive argument against the "Middle" system, in the fact of these two Active forms alone being said to belong to it; while all others, which are also used reflexively, are excluded from it. The following examples of other forms subjoined to those of *Τέτυπα*, while they prove the reflex use of Active Verbs to a limited extent, will also tend to disprove the existence of the "Middle Voice" as given in the grammars.

*τέτηκα*. I have consumed (myself).  
*ἔαγα*. I have broken (myself).  
*μέμνηνα*. I have maddened. I am mad.  
*πέπονθα*. I have persuaded (myself.) I am confident.  
*ἔρρωγα*. I have broken. I have come to ruin.  
*δέδηκα*. I have fired. I burn.  
*ἀνέφωγα*. I have opened (myself).  
*πέπηγα*. I have fixed (myself).  
*σέσηπα*. I have corrupted: am putrid.  
*κέκηδα*. I have troubled (myself).  
*δλωλα*. I have undone (myself).<sup>\*</sup>  
*κέκευθα*. I have hidden (myself).  
*τέτροφα*. (Od. Ψ. 237.) I have fed, grown fat.  
*ἔολπα*. (Od. B. 91.) I have holpen (myself).  
*πέφηνα*. (Eur. Iph. Aul. 973.) I have showed (myself).

These forms proceed no further than to a reflexive character: they never properly become Passives; and it is incorrect to translate them as if they did.

There are not many more verbs in this form thus used. We add a few instances of other Active forms with reflex meaning.

*Δείξω πρώτα μὲν σοφὸς γεγώς*. (Eur. Med. 548.) "Being wise, I will show myself so." See Orest. 792.  
*Ἄλλ' ἔχ' ἡσυχος*. (Med. 550.) "But keep yourself quiet."  
 Hipp. 1309. Orest. 1267.

<sup>\*</sup> See *Buttmann*, Gr. Gr. § 113.; *Matthiæ*, Gr. Gr. 494. 2.

- Περὶ δ' ἑτραπον ὦραι. *Hesiod. Theog.* 58.  
 Ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἅλα βάλλων.  
 Ἐγγύθεν Ἀρήνης. (*Iliad. A.* 721.) A frequent use this of  
 ἐσβάλλω and ἐμβάλλω.  
 Διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων ποταμὸς ῥέων ἐσβάλλει ἐς  
 αὐτὴν (sc. λίμνην). (*Thucyd. I.* 46. See *II.* 47.) ἐσέβαλον  
 ἐς τὴν Ἀττικὴν.  
 Ἦν ἐμβάλωσι (ἑαυτούς). *Herod. Πολ.* 10.  
 Ὡς εἶχε (ἑαυτόν). (*Herod. Κλειω*, 23. frequent.) "As he was."  
 So, ὡς ἔχομεν, and ὅπως ἔχω. *Philoct.* 861.  
 Οὕτω δὴ οὐκέτι ἐπέσχον (ἑαυτούς). *Thucyd. I.*  
 Αἰ γινώμαι ἔφερον. *Thucyd. I.* 79.  
 Φέρει φρήν. *Æschyl. Suppl.* 607.  
 Φερ' εἰπέ. (*Soph. Philoct.* 431.) "Come, tell me."  
 Κάθισον. "Seat thyself."  
 Ἐνίσχευσεν. *Acts ix.* 19.  
 Ἀγωμεν εἰς τὴν Ἰουδαίαν. *John*, xi. 7. 15. See xiv. 31. *Matth.*  
 xxvi. 46.  
 Ἐγγύς ἦγον οἱ Ἕλληνες. (*Xen. Anab. IV.* 2. 15.) σύναγον.  
*Theocr. XXII.* 82.  
 Ἀνακάλυπτε. *Eur. Orest.* 288. See Porson's note.  
 Ὁ δ' ἠδονῇ δούς (*Phœnissæ*, 21.), κρύπτοντα (*ib.* 1124. or 1133.),  
 αἰερεῖ (*ib.* 756.), τείνει (*ib.* 760.).  
 Ῥίψαι. (*Cycl.* 165.) Ῥίψαι (ἑμαυτὸν scil.) τ' ἐς ἄλμην λευκάδος  
 πέτρας ἄπο. Frequent.  
 Ἐλάνθανε βόσκων. (*Herod. I.* 44.) "He was unconscious  
 to himself cherishing," &c.  
 Καὶ μαστιγώσας (ἑαυτόν) ἦλθε παρὰ Δαρείων. *Herod. III.* 154.  
 Ἔς δίφρον δ' ἀναβὰς φύγαδ' ἑτραπε. (*II. II.* 657.) "Turned him-  
 self to flight."  
 Παῦε. *Aristoph.* freq. See *Βατρ.* 123.

These latter examples sufficiently shake the supposition of a systematic "Middle Voice," as far as its forms with an *Active* appearance are concerned, constructed as it is without any of the forms which these examples exhibit. If such forms be not taken to assist in its construction, even *τέτυπα* itself does not belong to any such imaginary fabric; and it ought not to be arranged any where, except with the other forms of the *Active* species, to which it evidently belongs as much as any.

LXXII. Not less preposterous is it to characterise forms of a *Passive* Order as constituent parts of a separate *Middle* or *Reflexive* species. No doubt they are abundantly used with an implied action, as well as an essential passion, in the *Preposite*: but that the penetrating and indefatigable Kuster should assume the active power to be the primary part of their meaning, and

should labour to discover and show a reverting of it upon the Preposite itself as a secondary part, implying a mixed or double relation (essential in both parts) as the distinguishing characteristic of these verbs, is a matter of regret, if not of wonder.\* Let it be observed, however, that the *passion* of the Preposite, even by his own admission, is *invariable* — always evident ; but the *action* not so. He says (Sect. I. 58.): “ Verba Media etsi interdum parum vel nihil a Verbis Activis significatione differre videantur, reverà tamen inter ea hoc saltem interesse discrimen ; quòd *incipitem* illam relationem *ad se* vel *ad alterum* (quæ Verbis Activis inesse solet, et orationem interdum reddit ambiguum) non admittant, neque eatenus sententiam in suspenso relinquunt.” It is evident that the relation he here speaks of, as indubitably expressed by Middle Verbs, is the relation *ad se*, never *ad alterum* : but this is the *passive* relation, always directed *to the Preposite* of the verb. But, on the other hand, the active relation of these verbs is in every form doubtful ; if we except perhaps ἐνυψάμην. It may be either *à se* or *ab altero* ; and often is, and must be, the latter, the form of the verb remaining exactly the same. We could not *presume* in any case, but in that already excepted, that the Preposite was the Agent, as we can on his being the Recipient or Patient ; either of which implies a Passive Verb : and if, therefore, these latter relations be universal and invariable (the exception of the Deponent kind of verbs is very small, and perhaps might altogether be done away by a discerning reference to Active Originals or Roots), and if the former relation be evidently contingent and

\* Even BUTTMANN allows himself to remain under this cloud of error, though he saw the light : “ The most common signification of the Medium,” he says, “ is that of the *active*, with the addition that the *action* is for the *speaker* or *agent himself*.” And yet he calls the *reflective* signification the main signification, and says that it “ very naturally proceeds from the *passive* :” adding, however, that “ it must be remembered that this first and proper meaning, though apparently the basis of the use of the Middle Voice, constitutes a real medium in a very limited number of such verbs only as occur in this reflective sense ; chiefly those which denote a usual operation on one’s own body, like *clothing*, &c.” He propounds also the acquired active power, expressed by the terms to “*get*,” or “*cause to be done*,” as if it were native or essential, without any explanation of the true passive power, from which it arises. (*Barker’s Buttmann’s Interm. Gr. Gr., Syntax*, § 135.) The fact, however, of the Passive being the fundamental character of these forms is clearly apprehended and expressed by him in the etymological part of his Grammar, § 89. : — “ The idea of a *passive* includes also the case, when the action which I suffer is inflicted or done by myself. It may therefore be expressed by the *passive* form ; as *versor*, in Latin, does not merely signify, *I am turned about*, but also, *I turn myself about*. This meaning of the *passive* is called the *reflective*. But the Greek goes still further, and employs the *passive* voice in connexions where the verb has only a collateral relation to the subject : for instance, *I prepare a dwelling for myself*.” He should have said, *I am prepared a dwelling*.

doubtful, which of them shall we conclude to bear the strongest evidence respecting the native character of these verbs? Must it not be determined that they are all truly Passives.

We have just intimated that the agency by which the passion of these forms is produced must often be necessarily understood to proceed *ab altero*; not from the Preposited Subject or Object of the verb. This is evident from general usage: and being extensive and obvious fact, it confirms the character of these forms as properly Passives. In *τίπτομαι* and *ἐτυπτόμην* this real passiveness (the agency being distinctly *ab altero*) is abundantly evident, without examples to prove it. *Τίψομαι* and *τυπούμαι* are also used in the same character: and, if examples be desired, we need scarcely go further than to avail ourselves of Bp. MONK's valuable note in his edition of the "Hippolytus" of *Euripides*, line 1458., upon the word *στερήσεσθε*: "*Στερήσεσθ' futurum medium pass. Vid. Orest. 434. οἴσεται, Med. 474. λυπήσει.*" R. P.

"Notandum tironibus, quatuor<sup>b</sup> esse apud Græcos formas Futurorum passivè significantium. Exempla rem apertam facient.

"Primi igitur generis esse ponamus *τιμήσομαι, στυγήσομαι, λέξομαι*: secundi, quod Paulo-post-Futuri nomine distinguunt Grammatici, *βεβλήσομαι, γεγράψομαι*: tertii *βληθήσομαι, ἀπαλλαγήσομαι*: quarti, quod apud Tragicos rarius est, *ἀπαλλαγήσομαι, φανήσομαι*.

"Primæ Formæ, cui Futuri Medii titulum dederunt Grammatici, usus Passivus Atticis maxime placuit. Vide Hemsterhusium ad Thom. Mag. p. 852. Exempla horum Futurorum *passive* significantium, quæ inter Tragicorum lectionem enotavi, exscribam. *Λέξομαι*, Hec. 901., Alc. 332. or 322., Iph. T. 1047. or 1647.; Herc. Fur. 582.; *Soph. CEd. Col. 1186. τιμήσομαι*, Frag. Eur. Erecthei, I. 54.; *Soph. Antig. 210.; Æsch. Ag. 590. στερήσομαι*, Eur. Electr. 310., Hipp. 1458.; *Soph. Electr. 1210., Antig. 890. or 902. κηρύξομαι*, Phæn. 1646. *ἀλώσομαι*, Andr. 190.; *Soph. CEd. Tyr. 576., CEd. C. 1064., Ant. 46. εἰάσομαι*, Iph. A. 331. *μισήσομαι*, Tr. 663., Ion. 623. *στυγήσομαι*, *Soph. CEd. T. 672. δηλώσομαι*, *Soph. CEd. C. 581. βουλεύσομαι*, *Æsch. Theb. 204. ἐνέξομαι*, Orest. 509. *ἄρξομαι*, *Æsch. Pers. 591. διδάξομαι*, Helen. 1446.; *Soph. Ant. 726. επιτάξομαι*, Suppl. 521. (531.) *καλοῦμαι*, *Soph. Electr. 971. ὀνειδιούμαι*, CEd. T. 1500. — In Heracl. 335. *μημημονεύσεται χάρις* reposuit Elmsleius.

"Alia quædam hujusmodi in Tragicorum reliquiis deprehendet

<sup>b</sup> *Tres*, properly speaking: for the fourth class is not essentially different from the first; certainly not more so than are *καλοῦμαι, ὀνειδιούμαι*, &c., from *λέξομαι* or *τιμήσομαι*. (See Table of Secondary Passives, LX., note '.) *Στυγήσομαι* is in truth more in harmony with *ἀπαλλαγήσομαι* than with *λέξομαι*.

lector. Apud cæteros Atticos frequentissima sunt. Vide Pier-son. ad Mærin. pp. 13. 367. Præiverat Homerus in Odys. A. 123. *χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσαιο.*<sup>c</sup> — Iis quæ descripsi addi posset *ἐξογκώσεται*, supra v. 942. Sed hujus futuri usus videtur à cæteris jam notatis nonnihil distare, et mediam potius quam passivam significationem capere.”

Ἐγὼ δ' ἱπολέβομαι αὐτοῦ. (Od. P. 276. 282.) “*But I will be left here.*”

Σὺν θεῷ δ' εἰρήσεται, *Eur. Med.* 625.

LXXIII. After all this, supposing the form *ἐτυψαμην* to be now never found but where the action of the Preposite may be traced in it as well as the passion, still the question might well be asked, How could it possibly uphold a “Middle Voice” by itself, or assure us that its original and native character was not that of a usual Passive, against the evidence drawn from all the other forms?

Possibly no good examples of this form in a pure Passive character are to be found; but such as there are it may be useful to note, if they can be discovered.

See Od. Δ. 48. However the verb *λούσαντο* may be understood to speak respecting Telemachus and Pisistratus washing their feet, or having them washed; the *fact* seems to be, from the line following, that they were washed by the domestics, *δμῳαί*. (See also Od. P. 87, 88.)

Οὐδὲ τὸ τηλέφιλον ποτιμαζάμενον πλατάγησεν.

*Theocr.* III. 29.

“And the leaf (*τηλέφιλον*) stricken returned no sound.”

Εἰ δ' ἄλλως νεύσαις, κατὰ μὲν χροὰ πάντ' ὀνύχεσσι  
Δακνόμενος κνάσαιο.

(“—— would”) you might be scarified.” *Theocr.* VII. 110.

Ὅφρα πελώριον ἄνδρα παρ' Ἄλ-

φειῷ στεφανωσάμενον

αἰνέσω.<sup>d</sup>

*Pindar, Ol.* VII. 27.

<sup>c</sup> More may be seen in KUSTER on the Middle Verbs, Part III., if more be necessary. True enough, “*frequentissima sunt.*”

Nevertheless, some of these forms are so active in sense as to have almost excluded the Active forms: as *ἀκούσσομαι*, not *ἀκούσω*· *πειράσσομαι*, not *πειράσω*· *δανύσσομαι*, *σιγήσσομαι*, *σιωπήσσομαι*, *ἔσσομαι*, *βοήσσομαι*, *ἁμαρτήσσομαι*, *δανοῦμαι*, *πεσοῦμαι*, *κλαύσσομαι*, *πλεύσσομαι*, *πνεύσσομαι*, &c. (see *Eur. Alcest.* 158., *Monk's* note), *ἀγνοήσσομαι*, *ἔξομαι*, *ἀπολαύσσομαι*, *δραμοῦμαι*, *δηράσσομαι*, *κλέψομαι*, *οἰμώξομαι*, *δμοῦμαι*.

<sup>d</sup> “*Sic ἀπελυσάμην pro ἀπελύθην videtur dixisse Demosthenes in principio Orat. adv. Androt.*” (*Kuster, sect.* III.) But this is doubtful.

“We allow,” says Professor PORSON, “that the Middle Voice (if by the Middle Voice be meant a set of Inflexions differing by a native and inherent force from the Active and Passive Voices,) never did nor can exist; and

LXXIV. The argument derived from the fact that the "Middle Voice," as conceived by the grammarians, is exclusive of many forms which are used reciprocally, might be easily followed out. By a reference to the examples given, it will be seen that we have instances not a few of the form *τέτυμμαι* exhibiting as much reciprocal power as appears in many in-

that *ἐνυδάμην* is truly and properly an Aorist Passive." (*Review of Edwards's Plutarch. See Porson's Tracts by Kidd.*)

The statement in the *Musæum Crit.*, No. I. p. 102., of five principal usages of the Middle Voice, four reflexive and one reciprocal, proves nothing: it only affirms, with a mixture of inaccuracy, that such are the usages. The first, second, and third may be corrected and explained by what has been said in Sections LXIV., LXV., and LXVI., and the fourth by LXIII.; and what is peculiarly said to be reciprocal (not reflexive) in the fifth, evidently lies, not in the conjugation of the verb, but in the circumstance of two parties being involved in the passion expressed by it, or some peculiar force in its essential meaning.

They are as follows:—

1. Where A. does the act on himself, or on what belongs to himself; or, in other words, is the object of his own action: as *ἀπήγγαστο*, "he hung himself;" *κεφαλὴν ἐκόηστο*, "he wounded his own head." (The first example finds its correction in LXIV., the last in LXVI.)

2. Where A. does the act on some other object relatively to himself, and not for another person: as, *κατεστρέψατο τὸν Μῆδον*, "he made the Median subject to himself." (This is properly a usage similar to the next: he had the Median completely subjugated.)

3. Where A. gets an act done for himself, or for those belonging to him, by B. Thus of Chryses it is said in the *Iliad*, that he came to the Grecian camp, *λυσόμενος δόγαστρα*, "to get his daughter released" (by Agamemnon) "on the payment of a ransom:" that is, briefly, "to ransom his daughter." Whereas of Agamemnon it is said, *οὐδ' ἀπέλυσε δόγαστρα*, "he did not release her," namely, to Chryses. Under this same head may be ranked the following instances: *διδάσθαι τὸν υἱόν*, "to get one's son instructed;" *δανείζω*, "to lend;" *δανείζομαι*, "to get a loan for one's self, to borrow." (See LXVI.)

4. Where, in such verbs as *κόπτομαι*, "to mourn," *σεύομαι*, "to urge one's self on," the direct action is done by A. on himself, but an accusative or other case follows of B., whom that action farther regards. Thus *ἐκόψατο αὐτὸν*, "they mourned for him;" i. e. "they cut or lacerated themselves for him;" *σεύονται αὐτὸν*, "they stir themselves in pursuit of him;" *ἐπιλλέσθην αὐτὸν*, "they tore their hair in mourning for him." So also *φυλάξει τὸν παῖδα*, "to guard the boy:" but *φυλάσσει τὸν λέοντα*, "to guard one's self against the lion." And again, where in the *Iliad* it is said of Hector,

\*Ὡς εἰπὼν, οὗ παιδὸς ὀρέεσθαι,

"Thus having spoken, he stretched out his arms to receive his son."

(See LXIII., and for *φυλάττομαι*, LXVI.)

5. Where the action is reciprocal between two persons or parties, and A. does to B. what B. does to A.: as in verbs signifying to *contract, quarrel, fight, converse*, &c. Thus in Demosthenes it is said, *ἕως ἂν διαλυσώμεθα τὸν πόλεμον*, "until we shall have put an end to the war by treaty mutually agreed upon." To this head belong such verbs as *μάχεσθαι*, *σπένδεσθαι*, *διαλέγεσθαι*, &c. (*Διαλυσώμεθα* is simply "we shall have the war put an end to between us." And the reciprocity is not owing to the Middle Voice, but to the force of *διὰ* in composition.)



stances even of the form *ἐτυψάμην* itself; yet is it inconsistently omitted in the arrangement we are considering.\*

The same power may be observed in the form *ἐτετύμην*, which is also one of the excluded forms.

— Πόντου ἐπὶ γλαυκοῖο θέεσκεν  
Οἶδματος, οὐδὲ θοοὺς βάπτειν πόδας, ἀλλ' ὅσον ἄκροις  
Ἵχνεσι τεγγόμενος διεργῇ πεφόρητο κελεύθῳ.

Apol. Rh. Argon. I.

By whom was he borne along but by himself?<sup>f</sup>

And so irresistible is the natural tendency to use any Passive forms whatever in this way, that even *ἐτύφθην* has been drawn into the service, though invented to avoid it, and though subject to it in a very limited degree, compared with its predecessor *ἐτυψάμην*. *Ἐγέρθην*, for instance, *ἐπείσθην*, *ἐφοβήθην*, *εὐφράνθην*, “*I was raised up*,” “*I was persuaded*,” “*I was frightened*,” “*I was delighted*,” are used in cases where the Preposite is the agent also; and it might be said “*I was raised up by myself*,” &c.; and the meaning becomes, in its simplest form, *I arose*, *I believed*, *I feared*, *I rejoiced*.<sup>g</sup>

Ἡ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,  
..... προσέειπε. Od. T. 251.

By whom was she satiated with grief, but by herself?

*Ἐῖδε δ' ἀνακλιθεῖσα* (Od. Σ. 188.), “*She slept reclining*.”  
*Κλινθῆναι* (Od. A. 366.), *to lie down, recline*. (Il. Ψ. 232.)

— Ὅ δ' ἐκλίνθη, καὶ ἀλεύατο κῆρα μέλαιναν. Il. Γ. 360.  
“*He stooped down, and avoided a melancholy fate*.”

Μέλλω περὶ τῶν δόμων  
ικέτας ὑποδεχθεὶς (act.),  
κίνδυνον πολὺν τεμεῖν σιδάργῳ.<sup>h</sup> Eur. Heracl. 757.

Ὡς μὴ σ' ἐλυννύοντα προσδερχθῇ Πατήρ. Prom. Vinc. 53.

\* “*Præterita Perfecta Passiva, non significatione passivâ, sed mediâ, adhibere solent Græci, et præcipuè Attici; ut passim observare licet.*” (*Kuster*, I. 1.) “*Præterita Passiva in utroque sanè significatu videntur sæpe adhibere scriptores Attici: ἡρημένος δόξαν ἀντὶ τοῦ ζῆν, gloriam præ vitâ eligens. (Dem. Ol. i. § 6.) At ἡρημένος passivè electus, ἐφ' ἧς ἡρῆσαι, imperium in quod es electus. (Xen. Mem. III. 3. 2.; Ibid. 2. 1. &c.) Πεποίηται ὑπόθεσιν, fundamentum posuerunt (Isocr. Paræn. p. 46. Ed. Battie, 1749.). Et passivè, πεποίηται πράγματα, res excogitantur. (Arist. Poet. c. x.)*” — (Not. in loc.)

<sup>f</sup> The sense of LXVI. also appears in this form: *ἃ δὲ πάππος ἐπεποίητο*. The arms “*which his grandfather had had made*.” (*Xen. Cyrop. I. 4. 18.*)

<sup>g</sup> The form *Ἐτύπην* (called Second Aorist P.) is so used:—“*Ὅς χρημα μάλιστα ἀνέφάνη ἡμῖν*” (*Herod. Clio*) *appeared*; properly, *was shown*. *Ἐφάνη κονιορτός ὥσπερ νεφέλη λεύκη* “*there appeared a dust*,” &c. (*Xen. Cyr. Exped. I. 8.*)

<sup>h</sup> See *Elmsley's* Note upon this passage.

Τοῦ ὄγ' ἐπιμνησθεῖς (Od. I. 31.), "being reminded," recollecting.  
(See line 29., where the same recollection is expressed by  
μνήσατο.)

Ἐκρυπτε δ', ὦν γενναῖος, αἰδεσθεῖς ἐμέ. Eur. Alcest. 873.

"But she concealed it, being noble-minded, and *having* me  
*reverenced*," or, holding me in respect.

χρησθεῖς, Antig. 24.

ἐρασθεῖς, amans, Herod. I. 96.

Τάφου μεληθεῖς τῷδε, Ajax, 1184.; also used passively.

Of those verbs in which this use prevails, the form *ἐνυφάμην*,  
or *ἐνυφάμενος*, is generally gone out of use; and this aids the  
proof that it was to Passive forms, *as Passives*, and not as parts  
of a supposed Middle Voice, that the reflexive use had a ten-  
dency to cleave.

LXXV. The causes of the false supposition of a "Middle  
Voice," and those which occasioned the real transition of Passive  
forms into Active use, were for the most part the same; causes  
which seem to have been latent in some essential idioms of the  
language; though we cannot tell whether they operated upon  
the *ancient* Passive forms in the same manner as upon the Middle  
Orders, which we have now been considering.<sup>1</sup>

Had Active forms alone, or chiefly, been used, as in English<sup>2</sup>,  
to express that reflex action which did not seem to require an  
emphatic pronoun after the verb, the effects would have been  
very different: but the prevailing use of Passive forms for this  
purpose has, in various ways, produced the results which we  
have observed, especially in connection with the extensive and  
influential idiom of the Objective or collateral Preposite to Verbs  
Passive.

While the system of transition from Passive to Active use is  
obvious, and thus susceptible of easy manifestation and proof,  
and while it is self-evident that there must have been a transi-  
tion one way or other, the difficulties of proving a transition  
from Active to Passive use are quite insuperable. It is impos-  
sible to take some Middle forms (so called) as unquestionably

<sup>1</sup> The Latin language being a branch of the Greek, there is some diffi-  
culty in conceiving how it came to pass that neither the idiom of the Ob-  
jective Preposite to Passive Verbs, nor the fact of a reflexive sense attaching  
to a "Middle Voice," ever appears in Latin. But the difficulty is no greater  
on this theory of the Greek verb than on any other; and therefore it con-  
stitutes no particular ground of objection.

<sup>2</sup> e. g. The boy *bathes*, the assembly *dissolves*, the water *clears*, the ground  
*dries*, the chains *loosen*, the cement *hardens*, the ship *drives*, &c.

English verbs have nothing really Passive but a participle.

"The Singhalese," says the Rev. S. Lambrick, the translator of the Bible,  
"has originally no Passive."

Active, as *τέτυπα*, and assume others to have been originally so, as *τύπτομαι*, *τύφομαι*, and then to prove them to have passed, or to have had a tendency to pass, systematically from Active to Passive use. The system here adopted, therefore, has nothing systematic to bring against it: and isolated objections, even if they may amount to the character and weight of exceptions to a general rule (and what rule is without them?) are feeble against a system so general and obvious in itself. The supposition, therefore, of a Middle Voice has nothing to stand upon: and if we still admit the application of the term *MIDDLE Passive* to a certain series of Passive forms, it must only be for this reason, namely, that it seems very properly to distinguish them from those of the First or Ancient Order, on the one hand, and the more Modern Forms, on the other; which still remain to be considered.

LXXVI. Let us proceed to examine the remaining Passive Forms, to which reference has been made. We must consider them as belonging to a MODERN class; the Middle System, as exhibited, being quite homogeneous in itself, and complete without them. An *entire uniform* series, however, they by no means present to us. They seem to be rather of a mixed and supplementary character, and to exhibit the last incomplete efforts of the growth of the verb.

The ambiguities which arose in the Ancient Passive Forms (characterised by the vowel of prolongation) were removed or supplanted by the certainty of meaning which the Middle System at first possessed; and, when this declined, the forms of the latter, which suffered declension most, were relieved by the Modern Forms, which we now have to notice.

I apprehend *Ἐτύφθην*, called by the grammarians the First Aorist Passive, to have been the first. This supposition may not be the most philological, but it seems to me the most natural. It was wanted, I should think, earlier and more imperiously than any other form, when it is considered that the fates of *ἐτύφαμην*, which it was required to relieve, were more desperate than those of any other Middle Form.

PORSON observes how the Greek Tragedians use these Aorists in preference to others. This use is an argument for their more *modern* and definite character, as being the *reason* of it. Were they "*antiquæ formæ*," as PORSON at the same time asserts, it would rather have been a reason for the Tragedians avoiding them, especially in dialogue; for which we presume they would prefer the best language of their age, and not what was ancient. Shakspeare saw no reason for using antique words habitually, whatever he might do occasionally. PORSON's observation is as follows, in a note to justify the reading of *ἀπαλλαχθεῖς* in *Eur.*

Phoen. 986. “Ἀπαλλογείς, Ald. Asperas et antiquas formas adamarunt Tragicī, ideoque Aoristos priores prætulere,” &c.: as if the First Aorist were the most ancient, and Tragic predilection for them proved the fact! Surely it proves just the contrary.

Let it be remembered also, that there are some verbs in which this form steadily exhibits a passive meaning, while those of the foregoing order, with very rare exceptions, have all outgrown it: e. g. ὠφθην, *visus sum*, connected with ὄπτομαι, *video*; ἐθεάθην, with θεάομαι, *conspicio*; ἐκτήθην, with κτάομαι *possideo*. (*Thucyd.* I. 123., *Eur. Hec.* 453. (Κεκτημένος, *Thucyd.* VII. 70., is also passive.)

But whichever of the forms we are now considering were first invented, there is something awkward and arbitrary in their construction; the usual relation between the Propensitive or Future and the Preter being entirely disregarded. Ἐτύφθην should have had τυφθῶ, *eis*, for its Propensitive; or τυφθήσομαι should have had ἐτυφθησόμεν, or ἐτυφθησάμην, for its Preter; each, in either case, being formed after homogeneous models. But now we have the Preter ἐτύφθην formed according to the model of the Ancient form ἐτύπην; and the Future, instead of harmonising with it, constructed after the model of the Middle forms, and becoming τυφθήσομαι. The purposes of language are equally well answered, but harmony and analogy are lost.

Correct analogous paradigms might have been produced of either of the following kinds:

After the ANCIENT MODEL;

τύφθητι.	
τυφθῶ, <i>eis</i> .	τυφθῶ, <i>ῥs</i> .
τυφθείς.	
ἐτύφθην.	τυφθείην.
τυφθῆναι.	

or, After the MIDDLE.

Τυφθήσου.	
τυφθήσομαι. -ωμαι.	
τυφθησόμενος.	
_____.	τυφθησόμεν.
τυφθήσεσθαι.	
τύφθησαι.	
_____.	
τυφθησάμενος.	
ἐτυφθησάμην. -αίμην.	
τυφθήσασθαι.	

But, instead of either of these alone, we have, in fact, a mixture of both, as follows:

_____.	
τυφθήσομαι.	τυφθήσωμαι.
τυφθησόμενος.	
_____.	τυφθησόμεν.
τυφθήσεσθαι.	
ΤΥΨΘΗΤΙ.	
_____.	ΤΥΨΘῆ.
ΤΥΨΘΕΙ΄Σ.	
ΕΤΥΨΘΗΝ.	ΤΥΨΘΕΙΗ'Ν.
ΤΥΨΘΗΝΑΙ.	

The grammarians generally omit *τυφθήσωμαι*, being *in power* a duplicate of the form *Τυφθῶ*, the Propensitive Subjunctive. But examples prove its existence. See 1 Cor. xiii. 3. *καυθήσωμαι*. 1 Pet. iii. 1. *κερδηθήσονται*. *Matth.* v. 25. *βληθήσῃ*. And the Propensitive character of *τυφθῶ* is also equally evident from examples, though it has been improperly called an Aorist. Phil. iii. 9. *εὔρεθῶ*. Rev. xviii. 21. *εὔρεθῇ*. Rev. ii. 2. *ἀδικηθῇ*. 1 Pet. ii. 6. *κατασκευθῇ*. *John* xvi. 1. *σκανδαλισθῇτε*. Gal. vi. 1. *πειρασθῇς*. See *Parkhurst's Grammar*.

LXXVII. The grammarians have imagined *Ἐτύθην* to be formed upon *τέτυμμαι* and it is possible they may be correct: but it is the first time anything has appeared so anomalous as the deduction of a form belonging to the Simple Verb from one belonging to the Reduplicate.

To derive *ἐτύθην* from *ἔτυψα* or *ἐτυψάμην* is not only equally easy, direct, and agreeable to analogy, but liable to as few exceptions.

Assume therefore as follows. The Modern Preter Passive is formed from the Indefinite Preter Active, by changing the termination *σα* into *θην*, when the penultimate is long, and the simple characteristic of the root into its aspirate; as *ἔτυψα* (i. e. *ἔτυπσα*) *ἐτύφ-θην*: and when the penultimate is short, or λ, ν, or ρ, precedes α, by changing α only into *θην*: as *ἔτελεσα*, *ἔτελεσθην*<sup>1</sup>; *ἔκλινα*, *ἐκλίθην*.<sup>m</sup> When μ precedes, α is changed into *ηθην*.<sup>n</sup>

The α of the penultimate changed into η, and the ε changed into ει in the active, are replaced with α in the passive; as *ἐψάλθην*, *ἑστάλθην*, *ἐδάρθην*; or ε is resumed, as *ἔνειμα*, *ἐνεμήθην*: and *ευ* is changed into υ; as *ἔφευξα*, *ἐφύχθην* · *ἔτευξα*, *ἐτύχθην*.<sup>o</sup>

<sup>1</sup> The following words change α only, and reserve σ, although the penultimate be long: *ἐπαύσθην* (also *ἐπαύθην*), *ἐπνεύσθην*, *ὑσθην*, *ἐκυλίσθην*, *ἐχρήσθην*, *ἐπλήσθην*, *ἐμνήσθην* "I have remembered" *ἐβρώσθην*, "I have recovered," *ἡκούσθην*, and all verbs in LVIII. assuming σ in the Reduplicate Propensitive.

The following change σα, relinquishing σ, although the penultimate be short: *ἐβρέθην* (also *ἐβρήθην*), more regularly *εἰρέθην* and *εἰρήθην*, *ἡλάθην*, *ἡρόθην*, *ἡνέθην*, *ἡμύθην*.

The following shorten the penultimate: *ἐδρησα* *εδρέθην*, *ἡρήσα* *ἡρέθην*, *ἐλύσα* *ἐλύθην*, *ἐδησα* *εδέθην*, *ἔστησα* *ἐστάθην*.

These may possibly have come from Actives with short penultimates; as *ἐχύθην*, instead of being reckoned from *ἐχευσα* or *ἐχευα*, may be a dialectical variation of *ἐχέθην* from *ἐχεα*, γ. *χέω*.

Some lengthen the penultimate; as *ἐκάλεσα* *ἐκλήθην*, *ἐκέρασα* *ἐκράθην* (also *ἐκεράσθην*).

<sup>m</sup> We have also *ἐκλίθην*, *ἐκτάθην*, *ἐκρίθην* (*ἐκρίνθεις*, *Hom.*), *ἐπλίθην*, *ἐτάθην* from *τείνω*: but these may have come from roots and Active forms without the ν. (See *Buttmann* on *Τείνω*.)

<sup>n</sup> *Ἐνεμήθην* has also *ἐνεμέθην*.

<sup>o</sup> The irregular forms *ἔδωκα*, *ἔθηκα*, *ἦκα*, give *ἐδόθην*, *ἐτέθην*, *ἔθην*, also *εἶθην*.

The form might be deduced from ἔτ'την, with which it accords in terminations, if it were not liable to be encumbered with subsidiary regulations, to account for exceptions.

But after all, for practical purposes, it is best to pursue the derivation in the beaten path, however unphilosophical it may be. Still, in the paradigm, I place both this form and τυφθήσομαι in their *proper* connexion with those, the deviations of which they were summoned to rectify.

LXXVIII. We might derive Τυφθήσομαι from τύψω (τύπω), or τύφομαι, by going over similar ground: but the step to it from ετύφθην, by changing ν into σομαι, and rejecting the augment, is so sure, that there we leave it, monstrous as it is.

The form Τυπήσομαι, called Fut. 2. Pass., belongs properly to No. 132. See LX. note <sup>1</sup>, and XXXIV. note <sup>h</sup>.

LXXIX. The Reduplicate Verb has no forms of this kind.

## LXXX.

## PARADIGM OF PASSIVE FORMS;

Showing the Introduction of the Modern Supplement.

ANCIENT.	MIDDLE.	MODERN.
	101. Τύπεσο, εο, ου.	
	102. τύπομαι.	103. τύπωμαι.
	104. τυπόμενος	
	105. ετυπόμην.	106. τυποίμην.
	107. τυπέσθαι.	
11. ΤΥΠΕΕ, η.	111. Τυπέου, οὔ.	
12. (ΤΥΠΕ'Ω, ὦ)	112. τυπέομαι, ούμαι.	113. τυπέωμαι, ὦμαι.
13. εω, ὦ. ερς, ῆς.		
14. ΤΥΠΕ'ΝΣ, οἱ εἰς.	114. τυπεόμενος, ούμενος.	
15. ἘΤΥΠΕΕΝ, ην.	115. ετυπεόμην, ούμην.	116. τυπεόμην, οίμην.
16. οἱ εἰν, ουν.		
16. τυπεῖν.		
17. τυπεῖν, οἱ τυπή- ναι.	117. τυπέεσθαι, εἶσθαι.	
	121. Τύπτου.	
	122. τύπτομαι.	123. τύπτωμαι.
	124. τυπτόμενος.	
	125. ετυπτόμην.	126. τυπτοίμην.
	127. τύπτεσθαι.	
	131. τύψου.	231. ———. [φθήσωμαι.
	132. τύφομαι.	232. τυφθήσομαι.
	133. τύφωμαι.	233. τυφθόμενος.
	134. τυφόμενος.	234. τυφθόμην.
	135. ———.	235. —. 236. τυφθησοί-
	136. τυφτοίμην.	237. τυφθήσεσθαι.
	137. τύψεσθαι.	241. τύφθητι. [φθῶ.
	141. τύψαι.	242. ———. 243. τυ-
	142. ———.	244. τυφθεῖς. [φθελήν.
	143. ———.	245. ετύφθην.
	144. τυφόμενος. [μην.	246. τυ-
	145. ετυφόμην.	247. τυφθῆναι.
	246. τυφαί-	
	147. τύψασθαι.	

## LXXXI.

APPLICATION OF THE FOREGOING THEORY TO THE  
BEGINNING OF THE FIRST ILIAD.

Line

1. Ἄειδε, 21., obvious, both as to form and meaning.
2. Οὐλομένην, 104., *deperditam*, *accursed*, *base*; or *having things destroyed*: hence the acquired meaning of *destructive*.  
ἔθηκε, 45., evident: προῶψεν, 45., the same: τεύχε, 25., the same: and many others, which will be left unnoticed.
13. λυσόμενος, 134., *to have his daughter liberated*.
15. ἐλόσσετο, 125., *had them all solicited, entreated*.
18. δοῖεν, 16., *O might the gods grant!*
19. ἰκέσθαι, 107., from the old r. ἵκειν, *to send*.
20. δέχεσθε, 101., from the old r. δέχω, *I give* (see Damm); rather with κ.
21. ἄζόμενοι, 104., *having* (Apollo) *reverenced*, r. ἄζω, *colo*.
31. ἐποιχομένην, 104. or 124., *intent upon*; ἐποιχέσθαι, *to be sped to*: r. οἶχω, *to hie, speed, send away*.
32. νέηαι, 103., r. νέω, *to give out new*. So the waters *bring forth* abundantly: hence improperly, *to fructify*, and *swim*, in the waters, *intransitively*. *To bring out new*, as she, who *spins*, brings forth the thread in a new form; and as the thread is wound on a ball at the same time, it comes to mean, *wind* or *accumulate*. νεέσθαι, *to be brought out new*, from any matrix whatever; and as this is only a renewing or returning of old matter, it means *to be returned* in a new state; and hence commonly *to be returned* in any way: hence *to return*, *intransitively*.
33. ἔφατο, 105., *He was declared* — by himself: r. φάω, φημί, *I declare my mind*. We have similar Latin Dep. Passives, *loquor, profiteor, efferor*.
8. μάχεσθαι, 107., i. e. μίγασθαι, *misceri* (*prælio*). r. μίγω. The Hebrew word for *fighting* is of the same import: מִלָּחָמָה, *minge*.
33. ἐπείθετο, 105. or 125., *was persuaded*; therefore, *believed, obeyed*.
35. ἡράτο, 115., ἄρω, ἀράω, *I adapt, I make answer*; ἀράομαι, *I have answers sent*: hence, *I implore*. So χράομαι, *I am lent* anything, is interpreted, *I borrow*. The Priest *implicated* many things from Apollo.
43. εὐχόμενος, 104., *porrectus*, with hands stretched out in a supplicating posture.
47. κινήθεις, 244., as he was *moved along*; i. e. by himself: an instance of Aor. 1. P. in a reflex position.

Line

48. ἔζετο, 105., *he was set down, by himself.*
50. ἐπ'ώχετο, 105. or 125., *was intent against ; passive.* Line 53., ὥχετο, *were sped.*
52. καίοντο, 105., *were set on fire.*
54. καλέσσατο, 145., *Achilles had the people called.*
56. κήδετο, 105., *was concerned about.*  
 ὀράτο, *she saw, 115.*  
 Ὀρω, *I raise up.* (Obs. ὄρος, *a mountain ; ὄρος, a horizontal boundary.*) *I arouse.* Ὀπαω is the Ancient Passive, *I am raised up, aroused, attentive* πρὸς τι. *I observe, see, without πρὸς.* Then, as an Active transitive Verb with this sense, it has a Modern Passive, ὀράομαι, *I am observed, seen, having the patient for its preposite ; and, I have (anything) made visible, with the object for its preposite : and the latter sense assuming the form, I see, we have the two senses in ὀράομαι, I am seen, and, I see ; a remarkable fact regularly explained, and not singular.*
65. ἐπιμέμφεται, 102., *is provoked at : sub. ἡμίν. μέμφομαι, I am provoked ; hence actively I rebuke, blame, τινά (κατὰ) τι, (ἔνεκα) τινος.* We may presume the existence once of μέμφω, *I provoke, offend, not now in use.*
67. βούλεται, 102. The Latin *volo* indicates the root of this verb in the Active form. The Active means, *I incline, I will ; the Passive, I am inclined, determined.*
70. ἐσσόμενα, 134., *things to be done, to be brought about.*
71. ἡγήσατο, 145., *was followed νήεσσι . hence conducted as commander ; r. ἄγω, I lead : ἄγέω, old Passive, I am led, i. e. I follow.* To ἄγω arises ἄγομαι, *I am led, or have (any thing) led.* Then to ἄγέω, as an Active transitive, *I follow, arises the Passive, ἀγέομαι, I am followed, i. e. I conduct : and ἡγέομαι appears to be nothing else than a dialectical form of the same word ; or a reduplicate form of it.*
73. ἀγορήσατο, 145., *had them harangued.* Common use induces the simple meaning, *he harangued, he addressed them.*
74. κέλει, 102., *you have me commanded, or encouraged.*  
 μυθήσασθαι, 147., *to have the anger of Apollo explained.*
78. ὁτομαι, 102., *I am inclined to think, am persuaded, certified.*  
 ὁτώ, *I think, I deem.*
88. δερκομένοι, 104., *made to gaze, also to behold : δέρκω, I gaze, look.*
100. ἱλασσάμενοι, 144., *having had him propitiated : ἰλάω, I am kind.*



## LXXXII. GENERAL

## PRIMARY ACTIVE.

1. Proper Infinit. and Imperat. ΤΥΠΕ α ο υ ι	Aor. 2., as τύπε <sup>ρ</sup> or Pre- sent, as λέγε.	Aor. 2., μι, as δέξ, δός <sup>ρ</sup> : or Pres. of simp. verbs; φά(θι), ξέ- γνυ(θι), ἴθι, ἴλαθι. <i>Theoc.</i>	
2. Propensitive. ΤΥΠΩ, εἰς, εἰ η(μι), ης, η(σι) η(μι) or α(μι) ω(μι) ως, ω(σι). <sup>γ</sup> υ(μι)	Obsolete in some verbs, as τύπω. Pre- sent in some, as λέγω.	Present of simple verbs in μι, as φη- μι or φᾶμι, ξέγνυμι, ἴημι —εἰμι, ἴβο. ἴσημι, γ. ἴσα, or ἴς.	
3. Subj. τύπω, ᾗς . . .	A. 2. subj., as τύπω, ᾗς <sup>ρ</sup> Pres. λέγω, ᾗς.		
4. Participle. ΤΥΠΩΝ, οὔσα, ὄν	Aor. 2., as τυπών <sup>ρ</sup> , οὔσα <sup>ρ</sup> or Present, as λέγων.		
5. Preterite. ΞΥΤΤΗΝ, or ON ων ον υν	Aor. 2., as ξυττον; Im- perfect, as ἐλεγον.	Aor. 2. μι· ἔθεν, ἔσαν, ἔδον <sup>ρ</sup> or Imperfect of simp. verbs, as ἔφαν, ἔξευ- γγυν. The <i>short</i> plurals of the <i>Grammars</i> alone belong here. Ἴον, ἴες, ἴε, Ἴνι (for ἔιον), ἴμεν, ἴτε, ἴσαν. Ἐκταν, ας, α.	
6. Subj. τύπειν . . . τύποιμι αι οι	Aor. 2. Opt., as τύ- ποιμι <sup>ρ</sup> Im- perfect Opt., as λέγοιμι.		
7. Derived Infinit. Τύπειν, or τυπέναι <sup>τ</sup> άναι όναι όναι	Aor. 2. τύ- πειν <sup>ρ</sup> or Pre- sent, as λέ- γειν.	A. 2. μι, as δέναι, δόναι. Pres. of simp. as φάναι, ξευ- γνύναι.	

<sup>ρ</sup> Στήθι belongs to the Second Order, and should not, even then, have the circumflex. It ought to be written only where a short vowel is absorbed and gone: σταῖθι is expressed visibly by στήθι: but σταῖθι would require στήθι.

<sup>γ</sup> The length of the final vowels in all the persons of these forms (cutting off the accessory terminations μι, σι,) associates them with τύπω, not τυπέω. The circumflex of the third person plural is not universal: e.g. φασί.

<sup>τ</sup> The distinguishing accent here is a mere artifice, distinguishing things that in reality do not differ: τυπούσα, also, should be without the circumflex.

<sup>ρ</sup> The singulars of these forms are found, as well as the plurals, ἔθεμεν, ετε, εσαν<sup>ρ</sup> ἔδομεν, οτε, οσαν<sup>ρ</sup> ἔσταμεν, ατε, ασαν.—The mixture of long singulars and short plurals in these *Preter* or *Imperfect* forms is anomalous; and

## PARADIGM.

## MIDDLE PASSIVE.\*

101. Imperative.	τύπεσο, εο, ου α ω ο	Aor. 2. m. p. in some verbs, as τύ- που· Present in others, as λέγου.	Aor. 2. m. μι, as δέσο, έο, ού· δόσο, δο, ού· <sup>2</sup> Pre- sent in simp. verbs, as φά- σο, φάο.
102. Propensitive.	τύπομαι εμαι α υ ι	Obs., as τύ- πομαι· Pres., as λέγομαι, έγαμαι, δύνα- μαι, κρέμαμαι.	Present m. p. μι, in sim- ple verbs; φάμαι, ζεύ- γνυμαι, ίσα- μαι.
103. Subj.	τύπωμαι	Obs., as τύ- πωμαι· Pres. Sub. λέγωμαι.	
104. Participle.	τυπόμενος ε α υ	Obsolete, as τυπόμενος· Part. Pres., as λεγόμενος.	A. 2. m. μι· δεμενος, στά- μενος; Pres. p. in simpl., φάμενος, &c.
105. Preterite.	ἔτυπόμεν α ε υ	Aor. 2. m., as ἐτυπόμεν· Imperfect m. and p., as ἐλε- γόμεν.	A. 2. m. μι, ἐθέμην. Im- perf. of simp. in μι, ἐφάμην. So, ἔκτάμην.
106. Subj.	τυποίμην αί οί	Aor. 2. Opt. m. <sup>3</sup> , τυποίμην· Pres. opt., λε- γοίμην.	Aor. 2. Opt. m. μι· δείμην, σταίμην, δοί- μην.
107. Infinitive.	τυπέσθαι α ο υ	Aor. 2. m. p., τυπέσθαι; Present in some, λεγέ- σθαι.	A. 2. m. μι· δέσθαι, στάσθαι, Pres. in simp. φάσθαι, ζευγνύ- σθαι.

two forms ought to be given instead of one; the first containing all short terminations; and the other all long, and connected with the next Order. The sense of both may be taken to be now generally the same, though that of the latter was originally passive, as is still evident in *έστην*, and other instances.

<sup>1</sup> These two Infinitive forms are equally the result of different contractions or reductions of *μεναι* added to the proper root. (See Sect. IV.)

<sup>2</sup> The Primary Passive is seen in the Secondary Active.

<sup>3</sup> The circumflex is superfluous.

<sup>4</sup> *Δύνω* is here taken as a Primary, to which the simplicity of it easily leads; though it is most probably in fact a derivative. (See APPENDIX.)

<sup>5</sup> "The Fut 2. m." is not this form, but 116.

## SECONDARY OR CONTRACT ACTIVE, AND ANCIENT PASSIVE.

11. Imperative. Τύπεε, η εε, ει αε, α οε, ου	Aor. 2. pass., as τή- πη(θι).	Aor. 2. μ. of some : στήθι*, be set, stand. βᾶθι (Phœn. 692.), Attic Present of simple verbs ; φάεθι, φᾶθι· ἴλη- θι, Od. r. 380.	Present Imper. act. contracts ; φίλεε, ει· τίμαε, α· &c.
12. Propensitive. τυπέω, ὦ δάω, ὦ δάω, ὦ	Not re- cognised as pass. Fut. 2. act., as τύπω· Fut. 1. act., as τεμῶ, φανῶ.	Probably this is the proper place of those forms of verbs in μι which have long penulti- mates.	Present act. con- tracts ; φι- λέω, ὦ· τι- μᾶω, ὦ· &c.
13. Subj. τυπέω, ὦ, εἴς, ἦς δάω, αἴς, ῥίς δάω, οἴς, οἴς	Aor. 2. subj. pass.	Aor. 2. subj. act. μι· as δῶ, στῶ, δῶ· and Present in simple verbs ; φῶ, φῆς.	Present subj. act. contracts ; as φιλέω, ὦ, εἴς, ῥίς· τι- μᾶω, ὦ, αἴς, ῥίς : διδῶω, ὦ, οἴς, οἴς.
14. Participle. τυπένς <sup>b</sup> , εἰς. έων, ὦν ανς, as. δων, ὦν ονς, ουσ. δων, ὦν ως υς	Aor. 2. part. pass. τυπείς· Fut. 2. part. act. τυπῶν· Fut. 1. in others, τε- μῶν.	Aor. 2. part. act. μι· δείς, στάς, δούς· Pre- sent in simple form : φάς, φᾶ- σα, φάν· ζευ- γνός, ὄσα, υν.	Present part. act. contracts ; φιλέων, ὦν· &c.

\* Correctly, στήθι. In παράστᾶ, κατάδᾶ, ἐκποδᾶν ἔλα (Herc. Fur. 819.), &c. there is no circumflex : so πίθι, κλύθι, δῶθι, δρᾶθι, should be πίθι, κλύθι, &c., long. Observe, also, *Theocr.* Id. XXIV. 36. :

Ἄνσταθ' Ἀμφιτρώων· ἐμὲ γὰρ δέος ἴσχει δακνηρόν·

Ἄνστα, μηδὲ πόδεσσι τεοῖς ὑπὸ σάνδαλα θείης.

The circumflex here comes in only upon false grounds.

<sup>b</sup> Although εἴς and ανς are universally Active terminations in Latin, yet I

## MIDDLE PASSIVE.

111. Imperative. <i>τυπέεσο, έου, ου</i> . α      ω ο      ου	Aor. 2. m. Impera- tive; τυ- πού.		Pres. Im- perat. m. p. contracts; <i>φιλέου, ου</i> · <i>τιμάου, ω</i> · &c.
112. Propensive. <i>τυπέομαι, ούμαι</i> ° . άο      ω όο      ου αε      έε      ημαι	Fut. 2. m., τυπού- μαι· Fut. 1. m. in some, τεμούμαι.	Διζήμαι. 'Αήμαι.	Present m. and p. contracts; <i>φιλέομαι, ου</i> - <i>μαι</i> · <i>τιμάο</i> - <i>μαι, ωμαι</i> · &c.; <i>ιλέο</i> - <i>μαι</i> .
113. Subj. <i>τυπέωμαι, ώμαι</i> .		Aor. 2. subj. m. μ· <i>θώμαι</i> , <i>στώμαι</i> , &c. Present of simple verbs, if any.	Present subj. con- tracts; <i>φι</i> - <i>λέωμαι, ώ</i> - <i>μαι</i> , &c.
114. Participle. <i>τυπέόμενος, ούμενος</i> . αο      ώ οο.      ού	Fut. 2. m., τυπού- μενος· Fut. 1. in some, τεμούμενος.		Present part. m. and p. con- tracts; <i>φι</i> - <i>λεόμενος, ού</i> - <i>μενος</i> , &c.

make them Secondary, on account of their inseparable connexion with *εις* and *ας*, and because the form *τυπέω* is Passive, and *στέας* originally so also; *being set*, and so *standing*. But *δέω*, *τλάω*, *δοῶ*, and such like forms generally, are become Active in use, and mingle with Primary forms.

° *Ου* should not be circumflexed, unless three short vowels be implied in it: two are expressly indicated by itself simply: *ω* the same. *Διζήμαι* is evidently to be referred here; and it is not circumflexed.

SECONDARY OR CONTRACT ACTIVE, AND ANCIENT PASSIVE — *continued.*

15. Preterite.	ἔτύπειν, ἦν αεν, ἦν εον, ουν αον, ων οον, ουν	Aor. 2. pass., ἐτύ- πην.	Aor. 2. act μι· ἔθην, ἔστην, ἔδων, ἔφυν, Imperfect in simple forms: ἐτί- μαον, ὦν, ἔφην · <i>Attic</i> , ἔφασον, ἔφων, ἔλεον ἦον εἶν, without aug. Plurals must be long: ἔλων, ἔδλωσαν, <i>Thu-</i> <i>cydides</i> .	Imperf. act. of con- tracts; ἐφί- λεον, ουν · &c.
16. Subj.	τυπέην αῖην οῖην τυπέοιμι, οἶμι <sup>c</sup> ᾶ ᾤμι ὀ οἶμι	Aor. 2. opt. p., τυ- πέην · Fut. 2. opt. p., τυποῖμι.	Aor. 2. opt. act. μι· δαίην, σταίην, δοίην. Imperf. opt. act. in sim- ple verbs; as φαίην.	Imperf. <sup>f</sup> opt. con- tracts; φι- λέοιμι, οἶμι · τιμᾶοιμι, ᾤ- μι. &c.
17. Infinitive.	τυπέειν, εἶν δεῖν, ᾶν δεῖν, οὔν τυπέειναι, ἦναι <sup>e</sup> εἶναι αἶναι, ἦναι οἶναι, οὔναι	Aor. 2. pass., τυ- πῆναι · Fut. 2. act. of some, τυ- πεῖν · <sup>h</sup> Fut. 1. act. of others; as τεμεῖν.	Aor. 2. act. μι· δεῖναι, στῆ- ναι, δοῖναι.	Present contracts; τιμᾶειν, ᾶν · φιλέειν, εἶν · &c.

<sup>a</sup> Shorter vowels in the plural than in the singular are anomalous, and indicate a confused mixture of the First and Second Orders. Long terminations alone belong here.

<sup>c</sup> The circumflex should be here.

<sup>f</sup> No Optative form should be designated by any name which does not imply preter time. Optatives (so called) are all Subjunctive Preters.

<sup>e</sup> The circumflex here appears questionable, but is constantly used.

<sup>h</sup> This τυπεῖν is not properly the Aor. 2. act., but τύπειν.

MIDDLE PASSIVE — *continued.*

115. Preterite.	Ἐτυπεόμην, ούμην ωο     ω οο     ου			Imperf. of contr. m., and p.; ἐφιλεόμην, ούμην· ἐτι- μάομην, ὤ- μην.
116.	Subj. τυποίμην, οίμην <sup>i</sup> α     φ ο     οι	Fut. 2. Opt. m., τυποίμην· Fut. 1. of some, as τε- μοίμην.		Imp. opt. p. contr.; φιλεοίμην, οίμην· τιμα- οίμην, ὤμην.
117. Infinitive.	Τυπέσθαι, εἶσθαι <sup>k</sup> αε     ᾶσθαι οε     οὔσθαι <sup>k</sup>	Fut. 2. m., as τυ- πέσθαι· Fut. 1. m. in some; τεμεῖσθαι.		Pres. of contracts; φιλέσθαι, εἶσθαι, &c.

<sup>i</sup> Τυποίμην should be written τυποῖμην. This form is confounded with 106. *subj.* if it have not the circumflex.

<sup>k</sup> The circumflex should not be here: the εἰ absorbs no vowel; and ου the same.

## TERTIARY ACTIVE.

21. Present Imperat.	τυπέτε, -'πτε <sup>1</sup>	.	.	Pres. imperat.		
22. Present Propen.	τυπέτω, -'πτω	.	.	Present indic.		
23. Subj.	ω, -ης	.	.	Present subj.		
24. Present Part.	τυπέτων, -'πτων	.	.	Present part.		
25. Present Preter.	ἐτύπετον, -'πτον	.	.	Imperfect ind.		
26. Subj.	τύπτοιμι	.	.	Imperfect opt.		
27. Present Infin.	τυπέειν, -πτειν	.	.	Present infin.		
31. Future Imperat.	Τύπεσε, -'πσε, ψε.					
32. Future Propens.	τυπέσω, -'πσω, ψω	.	.	First fut. indic.		
	ησω					
	ωσω					
33. Subj.	ω, ης	.	.	First aor. subj.		
34. Future Part.	τυπέσων, -'πσων, ψων	.	.	First fut. part.		
	ησων					
	ωσων					
35. Future Preter.	ἐτύπεσον, -'πσον, ψον.					
36. Subj.	οιμι, no augment	.	.	First fut. opt.		
37. Future Infin.	τυπέσειν, -'πσειν, ψειν	.	.	First fut. infin.		
	ησειν					
	ωσειν					
41. Indef. Imperat.	Τύπεσον, -'πσον, ψον	.	.	First aor. imper.		
	ησον <sup>m</sup>					
	ωσον					
42.	_____.					
43.	_____.	.	.	See 33.		
44. Indefinite Part.	τυπέσας, -'πσās, ψas	.	.	First aor. part.		
	η					
	ω					
45. Indef. Preter.	ἐτύπεσα, -'πσα, ψa <sup>n</sup>	.	.	First aor. indic.		
	η					
	ω					
46. Subj.	τύψαιμι	.	.	First aor. opt.		
	τύψεια					
47. Indef. Infin.	τυπέσαι, -'πσαι, ψαι	.	.	First aor. infin.		
	η					
	ω					

<sup>1</sup> Whatever be the consonant inserted, λ, ν, τ, θ, &c., the verb may be referred here.

<sup>m</sup> In some of these we have α, as δρᾶσον, &c.; and sometimes the penultimate has the circumflex, as στῆσον: and so στῆσαι, 47. and 141.

<sup>n</sup> In many verbs this order is Τύπον, τύπας, τυπα, τύπαι; the characteristic being that of the simple root; e.g. ἐτείμα, ἐσπειρα, ἡνεγκα· εἶλα, infin. εἶλαι. And probably these are the oldest.

## MIDDLE PASSIVE.

121. Pres. Imp. τυπέτου°, -'πτου .	Pres. imperat.	
122. Pres. Prop. τυπέτομαι, -'πτομαι	Present indic.	
123. Subj. ωμαι . . . .	Present subj.	
124. Pr. Part. τυπετόμενος, -πτόμενος	Present part.	
125. Pres. Pret. έτυπετόμην, -πτόμην	Imperfect ind.	
126. Subj. έτυπτοίμην . . . .	Imperfect opt.	
127. Pres. Inf. τυπέεσθαι, -'πτεσθαι	Present infin.	
131. Fut. Imp. τυπέσου, 'πσυ, ψου η ω	e. g. δούσο, δρσοο.	231. Modern Passive.
132. Fut. Prop. τυπέσομαι, -'φομαι η . . . . ω	First fut. m. Sec. fut. pass., F. f. m. in some.	232. τυπεσθήσομαι, φθήσομαι. First fut. pass.
133. Subj. ωμαι		233. ———ωμαι.
134. Fut. Part. τυπεσόμενος, -'πσ, ψ η . . . . ω	First fut. part. m. Sec. fut. part. p., F. f. m. in some.	234. τυπεσθησόμενος, φθησόμενος. First fut. part. pass.
135. Fut. Pret. ———		235.
136. Subj. τυπεσσίμην, ψ . η . . . .	First fut. opt. m. Sec. fut. op. pass., F. f. m. op. in some.	236. τυπεσθησσίμην, φθησσίμην. First fut. subj. p.
137. Fut. Infin. τυπέσεσθαι, ψ . . η . . . . ω	First fut. inf. m. Sec. fut. inf. pass., F. f. in. m. in some.	237. τυπεσθήσεσθαι, φθήσεσθαι.
141. Indef. Imp. τύπεσαι, -πσαι, ψαι η ω	First aor. imp. mid.	241. τυπέσθητι, φθητι. First aor. imper. pass.
142.		242.
143.		243. Subj. τυπεσθῶ, φθῶ. First aor. subj. pass.
144. Indef. Part. έτυπεσόμενος, πσ. ψ η ω	First aor. part. mid.	244. τυπεσθείς, φθείς. First aor. p. part.
145. Indef. Pret. έτυπεσάμην, πσ. ψ P η ω	First aor. mid.	245. έτυπέσθην, φθην. First aor. ind. pass.
146. Subj. τυψαίμην . . .	First aor. opt. mid.	246. Subj. τυπεσθείην, φθείην. First aor. opt. pass.
147. Indef. Inf. τυπέσασθαι, πσ. ψ η ω	First aor. inf. mid.	247. τυπεσθῆναι, φθῆναι. First aor. infin. pass.

° Τυπέτου, contracted from τυπέτε(σο), εο, ου.

P Observe 45. note ". The Passives correspond; έσπειράμην, είλάμην, &c. It is remarkable that there are *three* places to which forms of this kind may be referred; such as είλάμην, έκτάμην, έπτάμην, εύράμην, ώνάμην. For instance, No. 105., έκτάμην, having in the Active, έκταν, έκτας, έκτα : No. 145., είλάμην, having in the Active, είλα, είλας, είλε; infin. έλαι : and No. 155., the Primary Reduplicate form, when taking the augment merely, instead of the reduplication.



REDUPLICATE FORMS.  
PRIMARY ACTIVE.

51. Imperative. <i>τέτυπε</i> <sup>α</sup> . ε(τι) α(θι) ο(θι) υ(θι) ι(θι)	Perf. imper. m.	Pres. imper. μι· ας τίθεται, ἵσταθι, δίδοθι. So τέθναθι, τέτλαθι, κέκλυθι, δέδιθι.	
52. Propensitive. <i>τέτυπα</i> . ω η(μι) ω(μι)	Perfect m.	Present, μι· τίθημι, ἵστημι, δίδωμι, ἴημι. <sup>†</sup>	
53. Subj. ω, ης	Perf. subj. m.		
54. Participle. <i>τετυπώς</i> . ων	Perf. part. m. Part. aor. 2. re- dupl.		
55. Preterite. <i>ἐτέτυπεν</i> , or <i>ον</i> , [or <i>αν</i> ]	Sec. aor. redupl. <i>ἐπέφυκον</i> , <i>ἐτέ- τλαν</i> . For Plu. per. m. see 65.	Plurals of Im- perfects in μι· <i>ἕσταν</i> , &c. <sup>‡</sup>	
56. Subj. οἰμι.			
57. Infinitive. <i>τετυπέναι</i> , <i>έμεν</i> α α ο ο ειν, αν, ουν	Perf. infin. m.  Sec. aor. redupl.	Pres. infin. μι.  <i>Διδούν</i> , <i>ᾠν</i> <sup>†</sup> , <i>Theocr.</i> xxxix. 9.	

<sup>α</sup> The reduplication is generally the initial consonant of the root with ε; sometimes with ι; sometimes ε, ε, or ι, without the radical letter. If a vowel be the initial, ε alone is taken for the reduplication, and generally coalesces with it, and becomes a mere temporal augment. The Attic reduplication is a distinct modern peculiarity. An initial aspirate is redoubled with its corresponding attenuate.

<sup>†</sup> *Es*, *έμεν*, &c., prove *ἴημι* to be a reduplicate.

<sup>‡</sup> The words constituting the Imperfect of Verbs in MI ought to be arranged in two forms; the one belonging here, and consisting of short terminations only; the other belonging to the Second Order, and filled up with words of long terminations. The sense of both may be taken to be now generally the same, though that of the latter was originally passive.

<sup>§</sup> If this be correctly circumflexed, it belongs to 67. (See XXIV.)

REDUPLICATE FORMS.  
MIDDLE PASSIVE.

151. Imperative. <i>τετίπασο</i> . ε ο		Pres. imper. p. μι.	
152. Propensitive. <i>τετίπαιμι</i> . εμαι ομαι		Pres. pass. μι; as <i>τίθεμαι</i> , <i>ίσταμαι</i> , <i>δίδομαι</i> , <i>ἵσταμαι</i> , <i>ἵεμαι</i> . (See LVII.)	
153. Subj. ———. <sup>a</sup>			
154. Participle. <i>τετυπμένος</i> . ε ο		Pres. part. pass. μι.	
155. Preterite. <i>ἐτετυπάμην</i> <sup>x</sup> . ε ο		Imperf. pass. μι· <i>ἐτιθέμην</i> , &c. <i>ἱπτάμην</i> ( <i>ἐπτά-</i> <i>μην</i> , 105.). <sup>c</sup>	
156. Subj. <i>αίμην</i> . <i>είμην</i> , &c.		Pres. opt. p. μι.	
157. Infinitive. <i>τετίπασθαι</i> ε ο		Infin. pres. p. μι.	

<sup>a</sup> The Form 163., without the circumflex, would properly supply this place.

<sup>x</sup> Some verbs, which may be referred to this form, if the reduplication be sunk in a mere augment, may also be referred to 145. Observe *ᾠνάμην*, *εἰλάμην*, *εδράμην*, better *ἠύράμην*, or *εὔραμην*, &c.

## REDUPLICATE FORMS.

SECONDARY OR CONTRACT ACTIVE, ONCE PRIMARY  
PASSIVE.

61. Imperative. <i>τετύπες, η</i> or <i>ει</i> <i>αε, α</i> <i>οε, ου</i>	.	.	.	.	Attic Imperf. <i>μι· τί- θεε, ει, &amp;c.</i>	
62. Propensitive. <i>τετύπεα, η. εω, ώ.</i> <i>αα αω, ώ.</i> <i>οα οω, ώ.</i>						
63. Subj. <i>εω, ώ. εης, ης.</i> <i>δω, ώ. αης, ης.</i> <i>όω, ώ. οης, φς.</i>						
64. Participle. <i>τετυπώς, ώς.</i> <sup>1</sup> <i>αως, ώς.</i> <i>οως, ώς.</i>	} <i>εως.</i> <sup>2</sup> <i>είς. εων, ών</i> <i>αως. ας. αων, ών</i> <i>οως. ούς. οων, ών</i>				Part. pres. <i>μι· ας τίθεις,</i> <i>ίστας, βιβάς,</i> <i>διδούς.</i>	
65. Preterite. <i>έτετύπεν, ην, ει, εα</i> <i>εον, ουν</i> <i>αον, ων</i> <i>οον, ουν</i>				Plu. Perf. m.	Singulars of Imperf. act. <i>μι.</i> Also Attic Imperf. <i>μι· ας έτίθεον,</i> <i>ουν, &amp;c.</i> Pres. opt. <i>μι.</i>	
66. Subj. <i>τετυπείην</i> <i>αι</i> <i>οι</i> <i>τετυπέοιμι, οίμι</i>						
67. Infinitive. <i>τετυπέειναι, ήναι.</i> <sup>3</sup> &c. <i>εειν, είν.</i> <i>ών.</i> <i>οών.</i> <i>ών.</i>					<i>Πεπαρεῖν,</i> <i>Pyth. ii. 105.</i> <i>διδών, Theocr.</i> <i>xxix. 9. τε-</i> <i>θνῶναι, Agam.</i> <i>550.</i>	

<sup>1</sup> These have sometimes lengthened penultimates; as *τετμηώς, κεκμηώς, τεθυγώς, έσθηώς.*

<sup>2</sup> The termination *εις* is originally Secondary, as *τυπεις* shows, which is Passive; and the passive sense of *στας* shows the same of the termination *ας.*

<sup>3</sup> The circumflex questionable.

REDUPLICATE FORMS.  
MIDDLE PASSIVE.

162. Τετυπέσθαι, ημαι. <i>quære.</i>		Κεκλέσθαι, ημαι. Νένημαι.	
163. <sup>b</sup> Subj. τετυπῶμαι.		Subj. pres. pass. μὲν ὡς τιθῶμαι, ᾗ, ᾗται· ἰστώμαι, ᾗ, ᾗται· διδῶμαι, ᾧ, ᾧται.	

<sup>b</sup> The form 163., without the circumflex, would belong to 153., where it is wanted.

REDUPLICATE FORMS.  
TERTIARY ACTIVE.

71. Imperative.	τετύπεκε, πκε, φε η γκε, χε ω	Perfect imper. act.		
72. Propensitive.	τετύπεκα, πκα, φα η χα ω	Perfect active.		
73. Subj.	ω, ης.	Perf. subj.		
74. Participle.	τετυπεκώς, πκως, φως η χως ω	Perf. part. active.		
75. Preterite.	έτετυπέκειν, πκειω η φειω ω χειω	Plusq. perf. active.		
76. Subj.	οιμι	Perf. opt.		
77. Infinitive.	τετυπεκέναι, πκέναι η φέναι χέναι	Perf. infin. active.		
82.	τετυπέσω, πσω, ψω. &c.			

## REDUPLICATE FORMS.

## MIDDLE PASSIVE.

171. Imperat. τετύπεσο, πσο, ψο η γσο, ξο ω	Perf. imp. pass.		
172. Propensit. τετύπε(σ)μαι, πμαι, μμαι η γμαι. ω	Perf. indic. pass.		
173. Subj.			
174. Particip. τετυπέ(σ)μένος, πμένος, μμένος. η γμενος. ω	Perf. part. pass.		
175. Preterite. ἐτετυπέ(σ)μην, πμην, μμην. η γμην. ω	Plu. perf. pass.		
176. Subj.			
177. Infinit. τετυπέ(σ)θαι, -'πθαι, -'φθαι. η χθαι. ω	Perf. infin. pass.		
τετυπέσομαι, -'πσομαι, ψ. &c.	Paulo- p. fut.		

NEW DENOMINATIONS OF THE TENSES,  
MORE CORRECT THAN THE OLD,  
WHICH IT MIGHT BE POSSIBLE NOW TO ADOPT.

IMPERATIVE MODE.

	ACTIVE.		PASSIVE.
	Simple Imperative.	Ancient. . .	Simple Imperative.
First Order.	1. τύπε, τυπέτω. τύπετον, τυπέτων. τύπετε, τυπέτωσαν. Σί(ε). φά(θι). θέ(ε). παύ(θι). παύ(θι). <sup>d</sup>	11. p. τύπη(θι), τυπήτω. <sup>c</sup>	101. τύπου, τυπέσθω. τύπεσθον, τυπέσθων. τύπεσθε, τυπέσθωσαν. Δίσε, ίε, αύ. στάσε, άε, ά. [δάσε, δέε, δέυ.
2d Order.	Contract Imperative.		Contract Imperative.
	11. act. τύπεε, ει. κ. τ. λ. ίι, η. — αι, ά. — αι, η. — αι, ου. — υι, υ. παύ(θι).		111. τυπέου, ού. άου, ά. — έου, ού.
Third Order.	Present Imperative.		Present Imperative.
	21. τύπτε. κ. τ. λ.		121. τύπτου.
	Future Imperative.		Future Imperative.
	31. τύψε. κ. τ. λ. also τύπησε. — ασι.		131. τύψου' also τυπήσου. " "
	Indefinite Imperative.		Indefinite Imperative.
	41. τύψον. κ. τ. λ. also τύπησυν. — ασον.		141. τύψαι' also τυπήσαι. " "
			Modern Imperative.
			241. τύφθητι.

<sup>c</sup> All the *Passive* forms numbered 11, 12, 13, 14, 15, 16, 17. are Ancient and original Passives; those beyond 100. are Middle Passives; and those beyond 200. are Modern.

<sup>d</sup> Κέκλυθι, *Hom.*, proves κλῦθι (κλῦθι existing also); and Κεκρίμαι proves κρίθι; and we have similar proof of others in ι (as δέδιθι, *Vesp.* 373.), as well as in α, ε, ο, υ. When roots end in consonants, they always assume ε or ο for the purposes of verbal formations; as ΤΠ or ΤΥΠ, τυπε, τύπ-ε-τω, τυπ-ο-μεν, &c.; but it is not always so when they end in vowels.

## INDICATIVE MODE.

ACTIVE.

PASSIVE.

First Order.

Simple Future and Present.<sup>a</sup>

2. τύπω, τύπεις, τύπει·  
τύπετον, τύπετον·  
τύπομεν, τύπετε, τύπουσι.  
ἡμέ, ἡς, ἡσ·  
αἱμέ, ἡς, αἱσ· ἡμέ, ἡς, ἡσ·  
οἱμέ, ὡς, ὡσ· ὑμέ, ὑς, ὑσ·

Simple Preter.

5. ἔτυπον, ἔτυπες, ἔτυπε·  
ἐτύπετον, ἐτυπέτην·  
ἐτύπομεν, ἐτύπετε, ἔτυπον.  
ἐν, ἐς, ἐ. — αἶν, αἶς, αἶ. — οἶν, οἶς, οἶ.

Ancient. . . . Simple Future and Present.  
12. τυπῶ, εἰς, εἰ. 102. τύπομαι, τύπη, τύπεται·  
obsolete. τυπόμεθον, τύπεσθον, τύπεσθον·  
τυπόμεθα, τύπεσθε, τύπονται.  
φάμαι, ζύγνυμαι, &c.

Ancient. . . . Simple Preter.

15. ἐτύπην, ἦς, ἦ. 105. ἐτυπόμην, ἐτύπου, ἐτύπετο·  
κ.τ.λ. ἐτυπόμεθον, ἐτύπεσθον, ἐτυπέσθην·  
ἐτυπόμεθα, ἐτύπεσθε, ἐτύποντο.  
ιδίμην, ιδέμην, &c.

Second Order.

Contract Future and Present.<sup>k</sup>

12. ac. τυπέω, ὦ. κ.τ.λ.  
ἄω, ὦ. — ἄω, ὦ.

Contract Preter.

15. ac. ἐτύπεον, ουν.  
ἐέν, ἦν. — αἶον, ουν. — αἶν, ἦν. — οἶον, ουν.

Contract Future and Present.

112. τυπέομαι, ουμαι·<sup>f</sup> κ.τ.λ.  
ἄομαι, ὡμαι, &c.

Contract Preter.

115. ἐτυπέομην, ουμην.  
αἰμην, ὡμην, &c.

Third Order.

Present.

22. τύπτω. κ.τ.λ.

Present-preter.

25. ἔτυπτον.

Future.

32. τύψω·<sup>e</sup> also τύψησω.

Future-preter.

35. ἔτυψον, also ἐτύπησον.

Indefinite-preter.

45. ἔτυψα·<sup>h</sup> also ἐτύπησα.

Present.

122. τύπτομαι. κ.τ.λ.

Present-preter.

125. ἐτυπτόμην.

Future.

132. τύψομαι. also τυπήσομαι.

Future-preter.

135. ἐτυψόμην. - ἠσόμην, obsolete.

Indefinite-preter.

145. ἐτυψάμην, also ἐτυπησάμην.

Modern Future.

242. τυφθήσομαι.

Modern Preter.

245. ἐτύφθην.

<sup>o</sup> The original power of 2. and 12. was undoubtedly Future, as is still evident; though now it is also Present: wherefore I call them Future and Present. On the contrary, the power of 22. was never Future, nor was the power of 32. ever Present.

<sup>f</sup> 112. Τυπέομαι should have no circumflex.

<sup>e</sup> 32. Contracted from τύπεσω.

<sup>h</sup> 45. In some ἔτυπα.



## SUBJUNCTIVE MODE.

	ACTIVE.	PASSIVE.
First Order.	Simple Fut. and Present. 3. <i>τύπω, τύπῃς, τύπῃ.</i>	Ancient. . . . . Simple Fut. and Present. 13. <i>τυπῶ, ῥς, ῥ.</i> 103. <i>τύπωμαι.</i>
	Simple Preter. 6. <i>τύπειν</i> , and <i>τύποιμι.</i> <i>αιεν. — ειν.</i>	Ancient. . . . . Simple Preter. 16. <i>τυπείην.</i> 106. <i>τυποίμην.</i> <i>αίην. — είην.</i> <i>αιμην.</i>
Second Order.	Contract Future and Present. 13. ac. <i>τυπέω, ῶ, τυπέῃς, ῥς, τυπέῃ, ῥ.</i> <i>αι, ῶ. — αι, ῶ.</i>	Contract Future and Present. 103. <i>τυπέωμαι, ῶ.</i> <i>αιμαι, ῶ. — αιμαι, ῶ.</i>
	Contract Preter. 16. ac. <i>τυπέην<sup>i</sup></i> , and <i>τυποίμι, οίμι.</i> <i>αίην. — είην.</i> <i>αιμι, ῶμι. — αιμι, ῶμι.</i>	Contract Preter. 116. <i>τυποίμην<sup>k</sup>, οῖ.</i> <i>αιμην, ῶ. — αιμην, ῶ.</i>
Third Order.	Present. 23. <i>τύπτω, ρς, ρ.</i>	Present. 123. <i>τύπτωμαι.</i>
	Present-preter. 26. <i>τύπτοιμι.</i>	Present-preter. 126. <i>τυπτοίμην.</i>
	Future. 33. <i>τύψω, ρς, ρ<sup>*</sup></i> also <i>τυπήσω, ρς, ρ.</i>	Future. 133. <i>τύψωμαι</i> also <i>τυπήσωμαι.</i>
	Future-preter. 36. <i>τύφοιμι</i> also <i>τυπήσοιμι.</i>	Future-preter. 136. <i>τυφοίμην</i> also <i>τυπησοίμην.</i>
	Indefinite Preter. 46. <i>τύψαμι</i> also <i>τυπήσαιμι.</i>	Indefinite Preter. 146. <i>τυψάμην</i> also <i>τυπησάμην.</i>
	Indefinite Æolic Preter. 46. <i>τύψεια.</i>	
		First Modern Future. 233. <i>τυφθήσωμαι.</i>
		First Modern Preter. 236. <i>τυφθησοίμην.</i>
		Second Modern Future. 243. <i>τυφθῶ.</i>
		Second Modern Preter. 246. <i>τυφθείην.</i>

<sup>i</sup> 16. *Τυποίην* is also Attic; as *φιλοίην, διατελοίην*; but not *διατελλοίην*, and therefore never *τυπτοίην*.

<sup>k</sup> 116. *Τυποίμην* should have the circumflex.

## PARTICIPLES.

	ACTIVE.	PASSIVE.
1st Order.	<p>Simple.</p> <p>4. τύπων, or τυπών.</p>	<p>Ancient. . . . Simple.</p> <p>14. τυπέis. 104. τυπόμενος, ού.  <i>δίμενος. α. ο. υ.</i></p>
2d Order.	<p>Contract.</p> <p>14. αc. τυπέων, ὦν.  <i>έων, ὦν. — έων, ὦν. — έης. — έης. — έης.  ές. — ές. — ές. — ές. — ές.</i></p>	<p>Contract.</p> <p>114. τυπέμενος  <i>αόμενος, ὦ. ὶμενος, ού.</i></p>
Third Order.	<p>Present.</p> <p>24. τύπτων.</p> <p>Future.</p> <p>34. τύψων' also τυπήσων.</p> <p>Indefinite.</p> <p>44. τύψας' also τυπήσας.</p>	<p>Present.</p> <p>124. τυπτόμενος.</p> <p>Future.</p> <p>134. τυφόμενος' also τυπησόμενος.</p> <p>Indefinite.</p> <p>144. τυφάμενος' also τυπησάμενος.</p> <p>Modern Future.</p> <p>234. τυφθησόμενος.</p> <p>Modern Preter.</p> <p>244. τυφθείς.</p>

### INFINITIVE MODE.

	ACTIVE.		PASSIVE.
1st Order.	<p>Simple Infinitive.</p> <p>7. <i>τύπειν</i>.<sup>1</sup> <i>ίται. — άται. — ίται. — ύται.</i></p>	<p>Ancient. . . Simple Infinitive.</p> <p>17. <i>τυπήναι.</i> 107. <i>τύπεσθαι.</i> <i>ισθαι. α. α. υ.</i></p>	
2d Order.	<p>Contract.</p> <p>17. ας. <i>τυπέειν, είν.</i> <i>άιν, έιν, — άειν, εύν.</i> <i>ίται, ήται, or ίται. — άται, ήται. — άται, εύνται.</i></p>	<p>Contract.</p> <p>117. <i>τυπέεσθαι, εισθαι</i>.<sup>m</sup> <i>άισθαι, έ. — εισθαι, ευ.</i></p>	
Third Order.	<p>Present.</p> <p>27. <i>τίπτειν.</i></p> <p>Future.</p> <p>37. <i>τύψειν</i> also <i>τυπήσειν.</i></p> <p>Indefinite.</p> <p>47. <i>τύψαι</i> also <i>τυπήσαι.</i></p>	<p>Present.</p> <p>127. <i>τίπτεσθαι.</i></p> <p>Future.</p> <p>137. <i>τύψεσθαι</i> also <i>τυπήσεσθαι.</i></p> <p>Indefinite.</p> <p>147. <i>τύψασθαι</i> also <i>τυπήσασθαι.</i></p> <p>Modern Future.</p> <p>237. <i>τυφθήσεσθαι.</i></p> <p>Modern Preter.</p> <p>247. <i>τυφθήναι.</i></p>	

<sup>1</sup> 7. Τύπειν, erroneously τυπεῖν, called Aor. 2., and circumflexed.

<sup>m</sup> 117. â only should have the circumflex.

## REDUPLICATE FORMS.

## IMPERATIVE MODE.

## ACTIVE.

## First Imperative.

51. *τέτυκε*.  
*ι(τι). α(θι). ο(τι). πικλυ(θι). πικρι(θι).*

## Contract Imperative.

61. *τετύκεε, η, ογ ει*.  
*αε, α. οε — ου.*

## Present Imperative.

71. *τετύκεε, πκε, φε γκε, χε*.  
*ηκα. ακα.*

## PASSIVE.

## First Imperative.

151. *τετύκεσο, εο, ου*.  
*ασ. οσο. υσο. ισο.*

161. ———.

## Present Imperative.

171. *τετύκεσο, πσο, ψο; γσο, ξο.*<sup>a</sup>  
*ησο. ασο.*

## INDICATIVE MODE.

## ACTIVE.

## First Future and Present.

52. *τέτυπα, ω*.  
*ημαι. αμαι. πικλυμαι. πικριμαι.*

## First Preter.

55. *έτετύπον*.  
*ιν. αν. υν.*

## Contract Future and Present.

62. *τετύπεα, η. εω, ω*.  
*αα. οα. άα, ώ. ία, ώ.*

## Contract Preter.

65. *έτετύπεεν, ην, ειν, εα*.  
*ιν, ον. αν, ον. οον, οον.*

## Present.

72. *τετύπεκα, πκα, φα, χα*.  
*ηκα. ακα.*

## Present-preter.

75. *έτετυπέκιν, πκ, φ, χ*.  
*ηπιν. απιν.*

## Future.

82. *τετυπέσω, πσω, ψω*.

## PASSIVE.

## First Future and Present.

152. *τετύπομαι*.  
*ημαι. αμαι. υμαι. ιμαι.*

## First Preter.

156. *έτετυπομην*.  
*ιμην. αμην. υμην.*

162. ———.

165. ———.

## Present.

172. *τετύπε(σ)μαι, πμαι, μμαι, γμαι*.  
*ημαι. αμαι.*

## Present-preter.

175. *έτετυπέ(σ)μην, πμ, μμ, γμην*.  
*ημην. αμην.*

## Future.

182. *τετυπέσομαι, πσομαι, ψ*.

<sup>a</sup> The reason why 171. appears the same as 151. is that *τετύκεσο*, 171., is syncopeated for *τετυπέκεσο*. And all the forms of the Third Order Passive are syncopeated, with respect to the characteristic κ.

## SUBJUNCTIVE MODE.

ACTIVE.	PASSIVE.
First Future and Present.	
53. τεύψω, ψς, η. ψς, η. ψς, φ.	153. ———.
First Preter.	First Preter.
56. τεύποιμι. οιμι. αιμι.	156. τετυποίμην. οίμην. αίμην.
Contract Future and Present.	Contract Future and Present.
63. τετυπέω, ῶ. εψς, ης. ῶ, ῶ. ῶ, ῶ.	163. τετυπῶμαι, ῆ. ῶ. ῶ.
Contract Æolic Preter.	
66. τετυπείην. αιην. οιην.	166. ———.
Contract Preter.	
66. τετυπέοιμι, οίμι. ῶοιμι, ῆοιμι. ῶοιμι, οίμι.	166. ———.
Present.	
73. τετυπέω, ψς. — πκ. φ. χ. ηπω. ωχω.	173. ———.
Present-preter.	
76. τετυπέοιμι. πκ. φ. χ. η ω	176. ———.
	Future-preter.
	186. τετυπεσείμην. ψ.

## PARTICIPLES.

ACTIVE.	PASSIVE.
First Reduplicate.	First Reduplicate.
54. τετυπῶς. ὦν.	154. τετυπόμενος. οίματος. αιματος. υμματος.
Contract.	
64. τετύψεως, ὦς. ἐνς, εἰς. εῶν, ὦν. αὐς, ὦς. οὐς, αἶς. αὐς, οὐς. αἶς, οὐς. αὐς, ὦν. οὐς, ὦν.	164. ———.
Present.	Present.
74. τετυπεκῶς. πκ. φ. χ. ηκῶς. ωκῶς.	174. τετυπε(σ)μένος. πμ. μμ. γμ. η ω
	Future.
	184. τετυπεσόμενος. ψ.

## INFINITIVE MODE.

## ACTIVE.

## First Reduplicate.

57. *τετυπέναι. εἶν.*  
*ἀναι, ὄναι. αν. ουν.*

## Contract.

57. *τετυπέναι. ἦναι. ἔειν, εἶν.*  
*ᾶν. οῦν. ὄν. ᾶν.*

## Present.

77. *τετυπέναι. πκ. φ. χ.*  
*η α*

## PASSIVE.

## First Reduplicate.

157. *τετυπένθαι.*  
*α ο*

167. ———.

## Present.

177. *τετυπέν(σ)θαι. φθαι. χθαι.*  
*η α*

## Future.

187. *τετυπένσεσθαι. ψ.*

IN answer to the Question, What are the beneficial results of this investigation? I answer as follows.

We get at the real Power of the different forms, seeing how to account for them; and we have no doubt. viz.:

We see that the Imperative and Subjunctive Aorists (falsely so called) are with reason construed propensitively, and are not Perfects or Preters.

We see how the ancient form, called Fut. 2., comes to be indicative of the powers assigned both to the Present and the Fut. 1., so called.

We see the old Participial form, called Aor. 2., to be indeed *Present* in old time.

We see what forms, called Middle, are really Active, and what are *really Passive*; there being properly no "Middle Voice;" though there be a middle series of Passive forms, between some more ancient, and others more modern.

If similar or the same forms are used with different Powers, some active and some passive, we see the nature of the transition which has led to the difference, and admit it without being in difficulty.

We see the entire and distinct system there is in the Reduplicate Species, and the proper power of its forms, Propensitive, Participial, and Preter. It is as much a distinct species as that of the Simple Verb.

# APPENDIX I.

## ACTIVE INFINITIVE FORMS.

### PRIMARY and TERTIARY.

—ε α ο υ	μεναι.	τυπόμεναι, I. D. A.	τυψόμεναι, I. D. A.	τετυφόμεναι,
		I. D. A.		
		φιλέμεναι, A.	τιμάμεναι, A.	χρυσόμεναι, A.
		δέμεναι, D.	τιθέμεναι, I. P.	ιστάμεναι, D.
		ζευγνύμεναι, D. A.		δόμεναι, D. A.
				δι- δόμεναι, D. A.
				ἵμεναι, to go.
				ἔμεναι, to send, and ἰέμεναι.
ναι.	τετυπέναι. τετυφέναι.			
	δέναι, P.	τιθέναι.	ιστάναι, δόναι, P.	διδόναι. ζευγνύναι. ἐστάναι, perf. φάναι. ἵναι, to go.
μεν.	τυπτέμεν, I.	τυψέμεν, I.	τετυφέμεν, I.	
	φιλέμεν, I.			
	δέμεν, I.	τιθέμεν, I.	ιστάμεν, I.	δόμεν, I.
			διδόμεν, I.	ζευγνύμεν, I.
			ἐστάμεν, I.	ἰέμεν and ἵμεν, to go.
				ἔμεν and ἰέμεν, to send.
εν.	τύπτειν. τύψειν.	These might come under ν below.		
ν.	τυπεν, D.	φιλεν, D.		

### SECONDARY ACTIVE, OR PRIMARY PASSIVE.

—εε αε οε	μεναι.	τυπθήμεναι, D.	τυφθήμεναι, D.
		φιλήμεναι, P.	τιμήμεναι, P.
		τιθήμεναι, I. P.	στήμεναι, D.
ναι.	τυπῆναι. <sup>p</sup>	τυφῆναι. εἶναι <sup>q</sup> , to be.	ιέναι, εἶναι, to go. ιέναι, εἶναι, to send.
		δεῖναι. στήναι. δοῦναι. δεδιέναι.	
μεν. <sup>r</sup>	ῆμεν, to be, D.		
εν.	τυπέειν, I.	τυπεῖν.	
	φιλέειν, εἶν.	τιμάειν, τιμῆν, D.	τιμάειν, τιμῶν, P.
	οῖν, Ἄ.	εὖν, D.	διδῶν for διδοῦν, <i>Matthiæ</i> , 207. 11.
ν.	φίλην, Ἄ.	This might come under εν above.	

<sup>o</sup> Τράφειν, *Pind.* Py. IV. 205.

<sup>p</sup> The circumflex superfluous.

<sup>q</sup> All the eight other forms of this infinitive εἶναι retain μεν, except ῆμες,

Dor.

<sup>r</sup> Unusual; τυπῆμεν, I. Aor. 2. Pass., and τυφῆμεν, I. Aor. 1. Pass., and στήμεν, I. Aor. 2., and εἶμεν, Dor., and ῆμες, D., from εἶμι. The circumflex appears superfluous.

Αἰς, εἰς, οἰς, Æolic and Poetic terminations.

Μ doubled in μμεναι, P.

Τύψαι, σπείραι, ἔλαι, &c., act., and τύψεσθαι, &c., and τέτυφθαι, pass., are forms to be otherwise accounted for.

## APPENDIX II.

## EXAMPLES OF INVESTIGATION.

## I.

Act. trans. <i>Stay, set.</i>	1.	ΣΤΑ.	101. στα(σο).
	2.	(στάμ.)	(102. στάμαι.)
	4.		
	5.	ἔσταν, as, a.	Od. ζ. 306. and freq. Il. M. 56. 105. ἐστάμην.
	7.	στάναι.	106. σταίμην.
Intrans.	11.	στέ, η(θι).	
	12.	στώ. 13. στῶ. 113. στῶμαι.	
	14.	στᾶς.	
	15.	ἔσταεν, ἔστην. 16. σταίην.	
	17.	στήναι.	
	21.	—.	
	22.	—.	
	24.	—.	
	25.	—.	
	27.	—.	
	31.	—.	
Trans.	32.	στήσω.*	132. στήσομαι. <i>Shall stand, be set. Sometimes, shall HAVE set up.</i>
	34.	—.	
	35.	—.	
	37.	—.	
	41.	—.	
	42.	—.	
	44.	—.	
Trans.	45.	ἔστησα.	145. ἐστησάμην. <i>Always, have HAD set up.</i>
	47.	—.	
Intrans.	51.	ἔστᾳ(θι).	
	52.	ἔστα. <sup>†</sup> ἔστω. (ἵσταμι.) 152. (ἔσταμαι.) ἵσταμαι.	
	54.	ἔσταῶς.—ἔστος.	
	55.	ἔσταν. <sup>‡</sup> —ἔστασαν, Il. M. 55.	
	57.	ἔσταναι.	
	61.	—.	
Intrans.	62.	ἔσταα. <sup>α</sup> ἔστῶ. ἵστημι.	
	64.	ἔσταῶς, εὖς, Ion.	
	65.	—, ἔσταίην.	
	67.	—.	
	71.	—.	
	72.	ἔστακα. <sup>χ</sup> or ἔστηκα.	
Intrans. <i>I have stood, or stand.</i>	74.	ἔστηκώς.	
	75.	ἔστήκειν. οἰμι.	
	77.	—.	
	81.	—.	
Shall stand.		82. ἐστήξω.	

\* Στάσω is also found.

† Ἐστάμεν, &amp;c., both Propens. and Pret.

α Ἐστητε, Il. Δ. 243. 246. = ἔστωτε, *you stand.*χ Ἐστάκα, *I have set*, is rather an irregular Aorist of the Simple verb.

II.

- |            |    |                    |  |
|------------|----|--------------------|--|
| Mitto,     | 1. | BA. <sup>γ</sup>   |  |
| ire facio, | 2. |                    |  |
| moveo :    | 4. |                    |  |
| reflex.    | 5. | ἔσαν. <sup>z</sup> |  |
| moveo me ? | 7. |                    |  |
102. (βάμαι) : as φάμαι, στάμαι,  
ἔραμαι, εἴρυμαι, μάρναμαι,  
πέταμαι, τάνυμαι, ἄγαμαι,  
κρέμαμαι.
- 
- |             |     |                      |                                     |
|-------------|-----|----------------------|-------------------------------------|
| Mittor, eo. | 11. | βῆ(θι). <sup>*</sup> | 112. βέομαι, or βδομαι. II. O. 194. |
|             | 12. | βῶω· βέω, ὦ.         | with the acquired sense             |
|             | 14. | βᾶς.                 | of 102. eam, eo. It may             |
|             | 15. | ἔθην.                | or may not be future.               |
|             | 16. | βαίην.               |                                     |
|             | 17. | βῆναι. βᾶμεν.        |                                     |
- 
- |           |     |             |  |
|-----------|-----|-------------|--|
| Eo, vado. | 21. |             |  |
|           | 22. | (βᾶω) βαίω. |  |
|           | 24. | βαίνων, &c. |  |
|           | 25. |             |  |
|           | 27. |             |  |
- 
- |             |     |             |                          |
|-------------|-----|-------------|--------------------------|
| Ire faciam. | 31. |             |                          |
|             | 32. | βᾶσω, βήσω. | 132. βήσομαι. Ibo.       |
|             | 34. |             |                          |
|             | 35. |             | 135. ἐθισόμεν· ἐθήσεται. |
|             | 37. |             |                          |
|             | 41. |             |                          |
|             | 42. |             |                          |
|             | 45. | ἔθισα.      | 145. ἐθισόμεν· ἐθήσεται. |
|             | 47. |             |                          |
- 
- |  |     |                              |                         |
|--|-----|------------------------------|-------------------------|
|  | 51. |                              |                         |
|  | 52. | βέβα.                        | βέβαμαι.                |
|  | 54. | βιβάς, and βιβῶν, and βεβῶς. | See δέδιμαι, under Δίε. |
|  | 55. |                              |                         |
|  | 57. | βεβᾶ'ναι.                    |                         |
|  | 61. |                              |                         |
|  | 62. | βέβασα.                      |                         |
|  | 64. | βεβασῶς.                     |                         |
|  | 65. |                              |                         |
|  | 67. |                              |                         |
|  | 71. |                              |                         |
|  | 72. | βέθηκα.                      |                         |
|  | 74. | βεθηκῶς.                     |                         |
|  | 75. | ἐβεθήκειν.                   |                         |
|  | 77. | βεθηκέναι.                   |                         |

<sup>γ</sup> Ba, like Στα, in its Simple Primary forms, seems to work without assuming ε or ο.

<sup>\*</sup> Βᾶ'την, 3 dual; ἔσαν, and ἔσαν, and βᾶν, 3 plur. See δῶω, p. 121. note<sup>k</sup>.

<sup>k</sup> Κατάβα, Aristoph. Vesp. 979., Ranæ, 35., ἔμβα, Ibid. 377. εἶσα, Phœn. 203., Aristoph. freq.

<sup>l</sup> ἔσα, Nubes, 30.



## III.

- I *a*, or *au*,  
blow hot, with  
open mouth;  
especially as  
in sleep. Act.,  
I blow up,  
full; i. e. in-  
flate: hence  
inspire, in a  
bad sense, in-  
fatuate, befool,  
lead to evil.
1. 'Aε, or ἄα.  
2. 'Aω.<sup>b</sup> 102. ἄδμαι.  
5. ἔον.<sup>c</sup>  
7. ἔειν<sup>d</sup> or ἔναι.  
12. ἔω.<sup>e</sup> The same. 112. ἄδμαι.<sup>f</sup> I am infatuated.

The same. 22. ἄδτω.

- I befooled, 45. 'ἄῶσα.<sup>g</sup> ἄσα. 145. 'ἄῶσδμην.<sup>h</sup> I was befooled, or  
vitiated. played the fool, recipr. 'ἄδ-  
σθην.<sup>i</sup> I was befooled.

From ἔω comes the verbal adjective ἄρδς, *satiab*le; and hence ἔαρος, *in-satiab*le, *never to be filled* or *have enough*, contr. ἄρος. From ἄω, ἔαρος, *vitiable*, *violable*; and hence ἄδαρος, *inviolable*. See *Buttmann*, *Lexil.* in ἄδαρος. He should not have objected to tracing up ἄω to ἔω as its root; the second *a* coming not by a supposed resolution of the *a* in ἔω, but by a regular formative assumption of perpetual occurrence.

<sup>b</sup> Δι᾿ εἰ, Od. E. 478., T. 440. The primary element is *a*; becoming ἔε or ἄα, with the mutable or omissible *ε* or *a*.

<sup>c</sup> 'Aεν, *Apollon. Rhod.* I. 605.

<sup>d</sup> 'Aέμεναι, Il. Φ. 70. 'ἄμεναι.

<sup>e</sup> Neither *a* is uniformly of the same length, which appears unaccountable.

<sup>f</sup> *BUTTMANN* justly objects to 'ἄῶσαι (Il. T. 91. 129.), and 'ἄῶσατο (T. 95.), being used actively, *befools*, *befooled*; and for the latter would read 'ἄῶσε: why should he not read ἄῶσει for the former? (See his *Lexilogus*.) 'ἄδτω, though not found in use, is as regular as ἔασαι.

<sup>g</sup> 'ἄῶσας, Il. Θ. 237. 'ἄῶσεν, Od. Φ. 296, 297. 'ἄῶσαν, Il. Λ. 340., T. 137.; Od. K. 68. ἄσε, Od. Λ. 61. ἔεσα, *I breathed open-mouthed in sleep*, is the same.

<sup>h</sup> 'ἄῶσδμην, Il. I. 116., T. 135. 'ἄῶσατο, Il. I. 533., Λ. 340.

<sup>i</sup> 'ἄδσθην, Il. Π. 685., T. 136. 'ἄδσθη, Od. Δ. 503., Il. T. 113. 'ἄδσθεις, Od. Φ. 301.

The verb ἄρτω, whence the Participle 'ἄρέοντα (Il. T. 332.), and ἄρέοντες (*Herod.* VII. 223.), is a distinct verb *intransitive*, *to be foolish*, *mad*. *BUTTMANN* says it is from ἄρην, notwithstanding its *a* is short.

'Ἄρτω also, whence ἄρωμένῃ (*Soph.* Antig. 17.), and ἄρώμενος (*Eur.* Sup. 182.), is also a distinct verb *active*; the sense is the same as ἄδτω. It is Attic, never Epic. *Quære* by Metath. for ἄδτω?

IV.

ΔΙ.

- ἔδιον. I feared; fled. II. Γ. 556. P. 666.  
 X. 251.; also, (ἐν)δίσαν. They urged on.  
 II. Ζ. 584.
- διενταί. Are urged, run. II. Ψ. 475.
- δίεσθαι. To be chased; to fly. II. Μ.  
 304.; also, to drive. II. Μ. 276.

The opposite meanings in these forms render it difficult, if not impossible, to determine whether they are Primary forms, the Secondary being disused; or *vice versâ*.

22. δέιδω. I fear.  
 32. (δείσω). *Aristid.* II. p. 168.  
 45. ἔδεια. ἔδδεια, *Hom.* I feared.  
 47. δέωαι.
132. δέισομαι. Shall fear.
51. δέδι(θι), as κεκλύθι, *Vesp.* 373.  
 52. δέδιμι, plur. δέδιμεν, δέδιτε.  
 54. δεδιώς.  
 55. ἔδιδιν, as ἔσταν, plur. ἔδδισαν.  
 57. (δεδίναι.) δεδίμεν, or δειδίμεν.  
 61.  
 62. δέδια and δειδια, plur. δεδίαμεν.  
 64.  
 65. ἐδέδιον, or ἐδέδιεν, plur. ἐδεδίσαν.  
 67. δεδιέναι.
145. (δέδμαι.) See LVII.  
 as τέτμαι.  
 ἐφθμαι.  
 λέλνμαι.  
 κέχνμαι.  
 κέκλνμαι.  
 πέφνμαι.  
 τέταμαι, &c.
72. δέδοικα, δειδοικα, I fear.

V.

- |              |     |  |                 |                   |
|--------------|-----|--|-----------------|-------------------|
| Corrumpo.    | 2.  | <div style="border: 1px solid black; padding: 2px;">ΦΘΙ.<br/>Φθίω.</div> | 102. (φθίομαι.) | Corrumpor. φθίωμα |
| Act. trans.  |     |  | conj.           |                   |
|              | 5.  | φθιε. II. Ζ. 446.  |                 |                   |
| Corrumpor.   | 22. | φθίνω, Ion. φθίνω, Att.  |                 |                   |
| gen. intran. |     |  |                 |                   |
| Corrumpam.   | 32. | <div style="border: 1px solid black; padding: 2px;">φθίσω.</div>         | 132. φθίσομαι.  | Pass.             |
| Act. trans.  |     |  |                 |                   |
| Trans.       | 45. | <div style="border: 1px solid black; padding: 2px;">ἐφθισα.</div>        | 145. ἐφθισάμην. | P.                |
|              |     |  | 152. ἐφθίμαι.   | } Pass.           |
|              |     |  | 154. φθιμενος.  |                   |
|              |     |  | 155. ἐφθίμην.   |                   |
|              |     |  | 157. φθίσθαι.   |                   |

## VI.

I owe, bind over.	1.	ΔΕ, or δέε.	δεῖ. Debet.	102. δέομαι. Debeor, ligor, ligatum habeo.
	2.	δέω.		
	4.			
	5.	ἔδεον, or ον.		
	7.	δεῖν.		
I am owed to another : I am owed anything by another.	12.	δέω.	δεῖ. Debetur, is wanted. or <i>debitum habet, wants, in the character of creditor.</i>	112. δεοῦμαι.
	14.	δεῶν.		
	15.	ἔδέεον, ουν.		
	17.	δεῖν.		
I shall bind.	32.	ῥήσω.	ῥήσω, I shall want. ῥήσει, Imperson. <i>there will want.</i>	132. ῥήσομαι, ῥήσομαι.
I bound.	45.	ῥήσα.	ῥήσα, I wanted. ῥήσε, impers. <i>there wanted.</i>	145. ῥήσάμην, ῥήσάμην.

This root, though ending in a vowel in its Simple form, appears to assume ε and ο verbally. From the forms ῥήσω, ῥήσα, it should seem certain that δέω, not δέω, is the form of this verb, which has the meaning, *I want*; which meaning is also that of δέομαι, the Passive of δέω. The inference is, that δέω is the old Passive of δέω.

Δέω, *debeo*, means *I owe, or bind over* anything to any object; and hence, *I bind*, in any way. Then δέω and δέομαι mean *I am owed* any thing; whence actively, *I want, I crave, I have need of it*. Correspondingly we have, ἦν οἱ ῥήσα, *which I fastened to it*, Il. ο. 469. See also Il. ε. 73., Od. Δ. 380.; and ἐμείο δὲ ῥήσεν, i. e. ῥήσεν, *he wanted me*, Il. ε. 100. ῥήσεν, *he bound*, should be written without the circumflex.

Δεῖ is not a Passive like δοκεῖ but it belongs to the Active δέω, *debeo*. Δεῖ, *debet*. Τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν Ἀργείους; *What obliges that the Greeks fight with the Trojans?*

Πολλοῦ δεῖ would be correctly, *It owes or obliges by much*; but the use is changed, as though it were δεῖ, *It wants by much*, i. e. *it is a long way off*, ἐμὲ ποιεῖν, *that I should do*, &c. Πολλοῦ δέω, *I want by much, I am far from*, &c., is an equal departure from correctness.

Were not δεῖω and δευέω the original forms of this verb?

## VII.

VII.

1.	<span style="border: 1px solid black; padding: 2px;">Σκελέ.</span>	Dry up.	
2.	<span style="border: 1px solid black; padding: 2px;">σκέλω.</span>		
15.	ἔσκλην. σκληῖν. p.	Have been dried up. σκήλεια.	
17.	σκληῖναι. p.		
22.	<span style="border: 1px solid black; padding: 2px;">σκέλλω.</span>	act. Dry up.	
32.	<span style="border: 1px solid black; padding: 2px;">σκήλω.</span>	a. Shall dry.	132. σκήλομαι. p. Shall be dried.
72.	ἔσκληκα. p.	Have been dried.	

## VIII.

Act. trans. <i>mergo</i> , or <i>subire cogo</i> .	1.	Δτε.		
	2.	Δτῶ.		
	4.			
	5.	—.		
	7.	—.		
	11.	δύ(θι).		
Intrans. <i>mergor</i> , <i>subeo</i> .	12.	δύεω, δύω.		
	14.	δύς. <sup>k</sup>	<i>Aristoph.</i> Pl. 204.	
	15.	ἐδύν. δύ.		<i>καταδύομένοιο, Hom. Hy.</i>
	17.	δύναι.		<i>Eis 'Ερμην.</i> 297. sub- euntis.
	21.	—.		
Intrans. <i>mergor</i> .	22.	δύνω. taking the sense of δύεω.		(qu. δύναμαι. <sup>1</sup> subeor.)
	24.	—.		
	25.	ἐδύον. δύνε. not δύνε.		
	27.	—.		
Ac. tr. <i>mergam</i> .	31.			
	32.	δύσω.	taking the sense of δύω.	132. δύσομαι. Pass. or intrans.
	34.	—.		
	35.	—.		135. ἐδυσόμην.
	37.	—.		
	41.	—.		
	42.	—.		
	44.	—.		
Ac. tr.	45.	ἐδύσα.	id.	145. ἐδυσάμην. Pass. or in- trans. same as ἐδύν.
	47.	—.		
	51.	—.		
	52.	(δεδύμι.)	see δίω, δέδιμι.	
	54.	—.		
	55.	—.		
	57.	—.		
	61.	—.		
	62.	—.		
	64.	—.		
	65.	—.		
	67.	—.		
	71.	—.		
	72.	δέδυκα.	intrans.	
	74.	—.		
	75.	δεδύκην.	<i>Theocr.</i> I. 102. for ειν.	
	77.	—.		

<sup>k</sup> In μύοντα (*Callim.* Dian. 95.) we trace the form of δύεω, δύω: but perhaps the uncertain length of υ does not admit of any complete sifting of these forms; and in the same form it will sometimes be long, and sometimes short. Δύοντα is found in use intransitively (*Hom.* Od. E. 272.). "Dicitur etiam sol δύειν, δύων also (Il. φ. 237.): subaud. ὑπὸ γῆν, seu γαίαν; quod in soluta oratione est usitatum; ut docet Bud., qui et δύειν a Theophr. pro *mergere* seu *immergere*, ac δέσθαι pro *mergi* et *sidere* poni scribit." *Scap.* v. δύω. Ἡέλιος δ' ἄρ' ἔδυν, Od. E. 225. So ἐτραφε, *he nourished*, is used like ἐτράφη, *he thrived*, *was nourished*, soluta oratione. So φθίω transitive, Il. x. 466., is used intransitively, Od. B. 368.

<sup>1</sup> Possibly from Δύνω, treated as a Primary Root, the Passive δύναμαι may

## IX.

1. φῑε.  
 2. φῑν. Produce. Π. z. 148, 102. (φῑομαι.) Produced. Od.  
     149. z. 347. I. 109.  
 4. —.  
 5. —.  
 7. —.  
 11. —.  
 12. —. 13. φῑω. I am produced, I arise.  
 14. φῑς, also φῑεις. Produced.  
 15. ἐφῑν, also ἐφῑν (late).  
 17. φῑναι, also φῑῆναι.  
 21. —.  
 22. —.  
 24. —.  
 25. —.  
 27. —.  
 31. —.  
 32. φῑσω. Shall produce. a. 132. φῑσομαι. Produced, arise.  
 34. —.  
 35. —.  
 37. —.  
 41. —.  
 42. —.  
 44. —.  
 45. ἐφῑσσα. Have produced. a.  
 47. —.  
 51. —.  
 52. (πέφῑμι.)  
 &c.  
 62. πέφῑνα. Hom.  
 64. πεφῑνός. Hom.  
 72. πέφῑκα. p. Have arisen.

This root, like the preceding, in its Primary Simple form (not the reduplicate), seems to assume *ε* and *ο* in its verbal formations, like roots ending in consonants.

have arisen, *subor*; and thence *possum*. Observe φῑμαι, ἐγαμαι, μέγαμαι, κρέμαμαι, &c.

Matthiæ remarks upon κρέμαμαι, that it "probably arose from the regular perfect (reduplicate) passive, κεκρέμαμαι, not in use; with which it agrees also in signification, *I have been hung*; consequently, *I hang*."

Whether these forms be referred to the order of Reduplicates, or that of Simple Verbs for their origin, it should be observed that in either case they are of the *Primary* character; and belong only to 102. or 152. φῑμαι certainly belongs to the former; and κρέμαμαι, if for κεκρέμαμαι, to the latter. See the General Paradigm, LXXXII. 102. 152.

X.

1. Γα. This shows γένω, a Tertiary to γὰ, assuming the character of a Primary,  
 2. γαμι. and giving out new derivatives. The existence of γὰ, γάω, &c., is proved  
 4. γὰς. by the known reduplicates γεγάς, γέγαα, &c. (See XXVIII.) note<sup>d</sup>.  
 5. ξγαν. Conjectures must be admitted.  
 7. γάναι

11. γάε.  
 12. γάω, or γάμι.  
 14. γὰς, or γάνς.  
 15. ἐγάον, or εν.  
 17. γάναι.

As TERTIARY.

21. γάνε, or γένε . . .  
 22. γένω.  
 24. γένων.  
 25. ξγενον. ἐγενόμην. Produced.  
 27. γένειν.

52. γέγα, γέγαμεν.  
 54. γεγάς.

57. γεγάμεν, Ol. IX. 164., Il. E. 248.

62. γέγαα, Hom. γεγάομαι, Hy.  
 64. γεγάως, Hom. Ven. 198.,  
 Shall be  
 born.

72. γέγακα, ηκα.  
 77. γεγάκειν, Pind. Ol. VI. 83.

As PRIMARY.

1. γένε.<sup>m</sup> γενοῦ, *Æschyl.*  
 2. γένω. γένομαι, γένηται, *Hom.*  
 4. γένων. γενόμενος, *Thucyd.*  
 5. ξγενον. ἐγενόμην, *Hom.*  
 7. γένειν. γενέσθαι, *Hom.*

11. γενέε. γνός, ᾠδι. To conceive.  
 12. γενέω.<sup>n</sup> γνώω. To know.  
 14. γενέων. γνούς.  
 15. ἐγένεον. ἐγένουσιν, ᾠν.  
 17. γενέιν. γνῶναι.

32. γενέσω, ήσω. γνώσω. γενήσομαι. γνώσομαι.  
*Soph.* Shall be born. *Soph.*,  
*Æsch.*, *Eur.*

45. { ξγενα, or ξγεινα. ἐγεινάμην, *Hom.* Have  
 { ἐγένεσα, ήσα. ξγνωσα. had born.

- 52 γέγενα, or γέγονα.<sup>p</sup> freq. intrans. γεγέναιμαι, or γεγένομαι.<sup>o</sup>  
 γεγονός, *Hom.* γίγνομαι, γίνομαι, or  
 ἐγεγόνειν, *Hom.* γίνομαι.

62. γεγένεα.

72. γεγένηκα. ξγνωκα.<sup>q</sup> γεγένησμαι, ξγνωσμαι,  
 or γεγένημαι.  
 γεγένητο, *Thucyd.*

<sup>m</sup> Obs. γόνυ, a joint, knot of a branch.

<sup>n</sup> Γεννώω, genero, pario.

<sup>o</sup> Γεγενοίμεθα, Il. N. 485.

<sup>p</sup> Or, γέγνα whence *gigno* (γίγνω); whence *γιγνώσκω*, or *γινώσκω*: the forms of which ought to be kept distinct from those of *γνώθι*, &c. (11. 17.). It will be seen, also, that the form γέγονα, μέμονα, &c., is not to be confounded with γέγαα, μέμαα, &c.

<sup>q</sup> Like πέπτωκα.

## APPENDIX III.

## MOST ANCIENT ELEMENTS.

THERE may have been an age, the very earliest of the language, in which the Preter Form was more elementary than the Propensive, as is the case in the Hebrew ; and the Third Person was taken first. There are, however, in fact, no traces of such a system now to be depended upon. It might be thus:—

## ACTIVE FORMS.

τυπε,	Infinitive.	τυπον,	Participial.
τυπε,	Imperative.	τυπει,	Propensive.
ετυπε,	Preterite, 3d P.		

The final ε is not always radical, but mutable or omissible.

The similarity of the first three forms, supposing no augment in the Preter, is constantly exemplified in the Hebrew, unpointed, which was doubtless the original condition of that language; and the same may be observed in English verbs: e. g. *Set, beat, split, hit, shut, bid, let, put.*

## INFLEXIONS.

## PRETER.

τυπε,	τυπε,	τυπεν ογ ου'
τυπόσαν,	τυπετε,	τυόμεν.

## PARTICIPIAL FORM :

of which Numbers and Genders are considered elementary, but not Cases.

τυπον,	τυπουσα, ογ οσα.
τυποντες,	τυπουσαι.

## PROPENSITIVE.

τυπει,	τυπει,	τυπο'
τυπουσι, οσι,	τυπειτε,	τυπουμεν, ομεν.

## PASSIVE FORMS.

τυπεε,	Infinitive.	τυπευς, ογ εις.	Participle.
τυπεε,	Imperative.	τυπει.	Propensive.
ετυπεε,	Preterite.		

## INFLEXIONS.

ΤΥΠΕΕ,	ΤΥΠΕΕΣ,	ΤΥΠΕΕΝ'	ΤΥΠΕΥΣ, ΟΓ ΕΙΣ,	ΤΥΠΕΙΣΑ'
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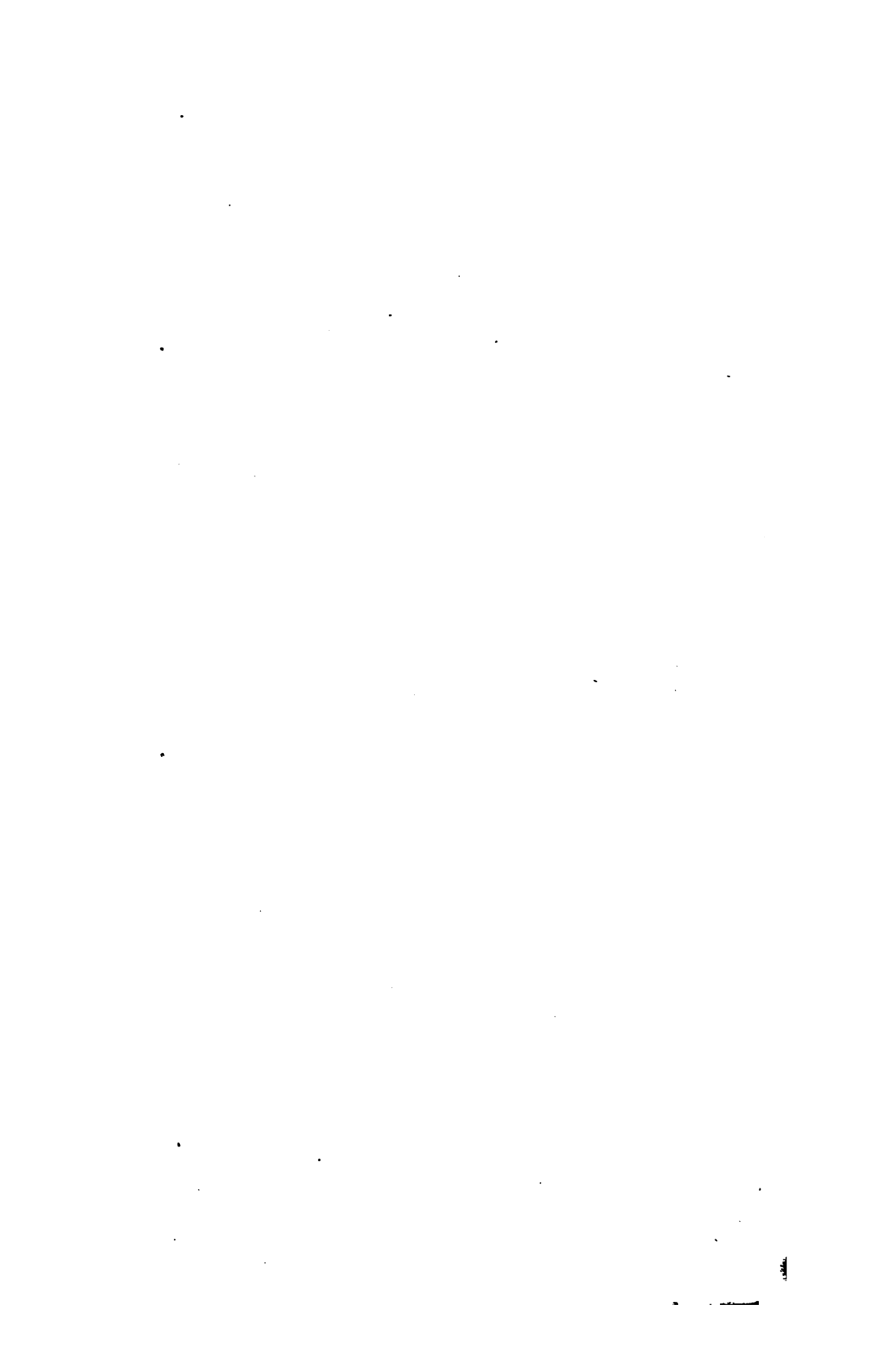
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